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Memoir of the late Rev. John Ryland, D. D.

It has often been remarked that the lives of men who have been principally occupied in the study and the pulpit furnish but scanty materials for the biographer, and supply very little to awaken interest or gratify curiosity. While the truth of this remark must generally be admitted, it would prove that we little understood the most valuable ends of biography, if, on this account, eminent and holy men were suffered to descend to the grave without some tribute to their memory — some grateful record to the honour of that grace which made them what they were. In the case of the venerable saint whose likeness appears in our present number, this duty has in part been discharged, as our readers are aware, in the admirable discourse delivered on the occasion of his decease, by the Rev. Robert Hall; and we shall now proceed to relate such farther particulars, respecting our deceased friend, as have come to our knowledge, fully persuaded, that however defective the account may be, it will be perused with affectionate interest by many to whom, for his great Master's sake, the subject of our narrative was justly dear.

The late Dr. Ryland had the honour of descending from a family, who, through several generations, were eminent for piety. His great-grandfather, John Ryland, lived at Hinton on the Green, Warwickshire, and was a member of the Baptist Church at Alcester, now under the pastoral care of the Rev. Joseph Price. His son, Joseph Ryland, resided near Stow on the Wold, Gloucestershire, and married Freelove Collett, a most excellent woman, whose family were highly esteemed among the Dissenters in that part of the kingdom. *Their* son, John (the father of the Doctor) was born in 1723. His earlier days were spent in folly and sin, but he became the subject of a saving change about the eighteenth year of his age, and joined the Church at Bourton on the Water, of which the venerable Benjamin Beddome was then pastor. As it was soon discovered that he possessed talents for public usefulness, he was placed under the tuition of the reverend and learned Bernard Foskett, at that time President of the Academy at Bristol, and pursued his studies there with great diligence and success. On leaving the Academy, he supplied the Church at Warwick, then destitute, and after preaching to them for about four years, was ordained their pastor on the 26th of July, 1750. From thence, he removed to Northampton, October, 1759, where he was very useful, for many years, as a pastor and instructor of youth; till, in the year 1786, he resigned to his son, who had for some time been associated with him in the pastoral office, the whole care of the church, and retired to Enfield, near London, where he expired, rejoicing in his Saviour, July 24th, 1792, in the 69th year of his age.

Soon after Mr. Ryland's ordination at Warwick, he married Elizabeth, the only child of Mr. Samuel Frith, of that town. They had five children, one of whom died young: the rest were all spared to reach the decline of life, though one only now survives—the Hon. Herman Witsius Ryland, who went to Canada many years since as Secretary to the Governor, Lord Dartmouth, and is now a Member of the Upper House of Legislature in that province.*

Of this family, John was the eldest. He was born January 29th, 1753, in the parsonage-house, belonging to the great Church in Warwick, which his father had taken of the rector, Dr. Tate.† Before he could speak, he had been taught to distinguish all the letters of the alphabet, by the assiduity of his nurse, who used to take him into the church-yard, and point them out on the tomb-stones; and from his earliest childhood, he preferred reading to play. This disposition was so promptly and successfully cultivated by his father that, when only five years old, he read the 23d Psalm in Hebrew to the celebrated Hervey; and, besides making considerable progress in Latin and French, had gone through the Greek Testament before he completed his ninth year. Thus early did he lay the foundation of that familiar and critical acquaintance with the originals of the Sacred Volume, which was, through a long succession of years, a source of so much pleasure to himself and instruction to others. It may, however, be reasonably questioned, whether such close application to study at so tender an age did not materially repress that natural vigour and buoyancy of spirits, a portion of which, in youth, seems essential to the development of decision and fortitude in after-life.

While Mr. Ryland was witnessing with pleasure the rapid progress of his son in the various branches of a liberal education, he was favoured to observe in him,—that which would fill his heart with far greater delight—the symptoms of genuine piety. About his thirteenth year he became deeply impressed with religious concern, and on the 13th September, 1767, was baptized, on a profession of faith, by his father, in the river Nen. Mr. Joseph Dent, afterwards his brother-in-law, and Mr. William Button, then a pupil of Mr. Ryland's, and subsequently pastor of the Baptist Church in Dean Street, Southwark, were baptized at the same time. The latter of these good men finished his course a few years since; but Mr. Dent remains an honourable member and esteemed deacon of the Church at Northampton to this day.

Soon after his baptism, young Mr. Ryland was induced to address his father's pupils on the momentous truths of religion; and after he had continued this practice for some time, it led, by a natural and easy gradation, to the exercise of his ministerial gifts in a more public way. His first probationary sermon before the Church was delivered May 3, 1770, from Jeremiah xxxi. 9. From this period he continued for several years, assisting his father in the pulpit as well as in the school-room, and

* Of Mrs. Elizabeth Dent, Dr. R.'s sister, a short account appeared in the Baptist Magazine for May, 1821. Mr. James Ryland, the other brother, had died some little time before.

† It is said that some of the parishioners reflected on the Dr., a candid, moderate man, for letting the house to an *anabaptist* preacher, and that he jocosely replied, "What would you have me do? I have brought the man as near the church as I can, but I cannot force him *into* it."

zealously engaged in proclaiming the Gospel in the villages round Northampton, where his labours are still remembered with grateful respect. In 1781, he was called to the office of co-pastor, and on the removal of his father, five years after, to the neighbourhood of the metropolis, the entire care of that large church and congregation devolved upon him. In this important station he continued, till the voice of Providence summoned him to a sphere of still greater usefulness, in which he was destined long to continue, a blessing of no small value to the churches, and to the world. As to the manner in which he conducted himself during his residence at Northampton, many yet living can testify *how holily and justly, and unblameably he behaved himself among them.* Few men, entering so early into the ministry, have exemplified more fully the parental admonition of the Apostle to his beloved Timothy, *Let no man despise thy youth; but be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity.*

At the commencement of his religious course, Mr. Ryland was much attached to the writings of John Brine, who had been the personal friend of his father, and he adopted the views of that eminent man on what was currently styled *the Modern Question;* but, several years before he assumed the pastoral office, he saw reason to alter his sentiments on this much-controverted point, and ever after maintained, with the fullest conviction of their Scriptural authority, those views on that subject, so clearly laid down in the works of his revered friend Andrew Fuller. For the light which had enabled him to explore this province of theological truth, he was indebted, instrumentally, to the writings of the justly celebrated Jonathan Edwards, and others of that class, with which he became acquainted about the year 1775. It is generally known that a thorough congeniality of sentiment on these topics did much towards cementing that cordial union which subsisted so long between Ryland, Sutcliff, and Fuller; and which led them, after several years of intimacy, to combine in founding the 'Particular Baptist Society for propagating the Gospel among the Heathen'—an enterprize which will ever shed an imperishable glory upon their names.

William Carey, of whom we are now naturally reminded, had been baptized by Mr. Ryland, in the river Nen, in the year 1783, soon after the latter had become the colleague of his father. This young man, then 21 years of age, was at that time labouring to procure a scanty livelihood as a journeyman shoemaker. About four years afterwards, he was chosen pastor of the Church at Moulton, near Northampton, where his zealous labours so enlarged the congregation, that it became necessary to erect a more commodious place of worship. As his people could raise their pastor only £10 or £11 *per annum*, it was requisite to collect for their meeting elsewhere; and while at Birmingham on this errand, Mr. Carey could not refrain from conversing on the state of the heathen, and the importance and practicability of sending them the Gospel. A generous friend in that town, who is yet living, struck with the information Mr. Carey had acquired, and the ardour he displayed on the subject, urged him to prepare his thoughts for publication, accompanying the request with an offer of Ten Pounds towards the expense. On his return home, Mr. Carey met his three

friends, Fuller, Sutcliff, and Ryland at Northampton, and communicated to them what had passed. He importuned one of them to undertake the publication in his stead; but as they severally declined it, he fulfilled the task himself soon after by sending his "Enquiry" to the press; which being followed up by the sermons of Sutcliff and Fuller at Clipston, in April 1791, and the Circular Letter to the Northamptonshire Association, 'on Godly Zeal,' by Mr. Ryland, in the succeeding year, issued in the formation of the society at Kettering, Oct. 2, 1792.

Scarcely had Mr. (now Dr.*) Ryland assisted in laying the foundation of the Baptist Mission, ere he was called to a distant part of the kingdom, and fixed, for the remainder of his life, in the precise spot where he could most effectually serve the Society: not merely by exerting his influence through a wide and most respectable circle, but by infusing a portion of his own spirit into the rising generation of our ministers, and thus providing, in the surest manner, for its perpetuity and extension.

Dr. Caleb Evans, the amiable and excellent pastor of the Church in the Broadmead, Bristol, and President of the Baptist Academy in that city, had been removed by death in August 1791, and the attention of his bereaved friends was soon directed towards Northampton for a successor. In compliance with their solicitations, Dr. Ryland paid them a visit for a month at Christmas 1792, and after a painful struggle, such as many a conscientious and honourable mind has been called, on a similar occasion, to endure, between long cherished attachments and a sense of duty, he yielded to their unanimous invitation, and removed, with his family, to Bristol, in December 1793. A public service, recognizing his union with the Church at Broadmead, was held on the 15th of May following, in which Messrs. Francis of Horsley, Kingdon of Frome, Clarke of Exeter, and Tommas of the Pithay — men all venerable and beloved in their day, but long since gathered to their fathers, took part. One minister only survives*, who united in that service, and for him it was reserved to attend the funeral solemnity of his venerable friend in the very place where, more than thirty years before, he had solemnly implored the divine benediction on the commencement of his labours.

A few months after Dr. Ryland fixed his residence at Bristol, he received the first letters which had arrived from Carey and Thomas in Bengal, and the intelligence they contained was so cheering, that he longed to communicate it as widely as possible. The Rev. David Bogue of Gosport, and — Steven, then of London, being at that time supplying at the Tabernacle, were invited to meet a few friends at the Doctor's house on this interesting occasion; and when, after uniting in prayer and praise, these worthy ministers returned to their lodgings, they mutually expressed their desires to set on foot a Missionary Society among their connexions likewise. About the same time, Dr. Edward Williams, then of Birmingham, and other pædobaptist ministers of that district, were imbibing a similar spirit; and the result of these concurrent trains of

* The diploma of D.D. was conferred upon him in September, 1792, by the University in Rhode Island, U. S. The same learned body had constituted him M.A. in 1773.

* Rev. Joseph Hughes, M.A. of Battersea.

thought and feeling was one in which ages unborn will have to rejoice—the establishment of the London Missionary Society in September 1795.

The new connexions, among whom Dr. Ryland was now brought, welcomed him with a cordial respect, which soon ripened into genuine affection; and though all his ministering brethren in the West were not prepared at once fully to subscribe to his views of divine truth, they rejoiced to listen to one, who combined with so many claims to their deference, such meekness and gentleness as proved him to be unconscious of them all. He preached at the first Western Association held after his settlement at Bristol, and on several other public occasions in the same year. The ascendancy at first obtained without design, was ever afterwards preserved without effort; and probably there never has been an individual, exercising so long such extensive influence, who more completely escaped the imputation of an imperious and dogmatical spirit.

When Dr. Ryland succeeded to the president's chair, the academy at Bristol was the only institution of the kind in the denomination to which he belonged; and the incessant occupation and correspondence connected with this office, together with his pastoral duties to the church at Broadmead, required a closeness and intensity of application to which few men would have been equal. But he was favoured, till nearly the close of life, with almost uninterrupted health; and his habitual temperance and early rising, combined with unusual facility in the use of the pen, enabled him, in addition to the avocations already named, to prepare much for the press. Of his acknowledged publications, a list, which is presumed to be tolerably correct, will be found at the close of this article; but besides these, he was a frequent contributor, for nearly half a century, to successive periodical publications intended to promote the cause of evangelical religion; and manuscripts, to a considerable extent, on a variety of theological subjects, are dispersed among his numerous friends and correspondents. His productions, though not characterized by elevation of style or elegance of composition, uniformly breathe a devotional and benevolent spirit; and are marked by a certain earnestness of manner strongly indicating that their author deeply felt the importance of the sentiments he advocates, and, without the least anxiety to secure the admiration of his readers, aimed only to promote their spiritual welfare. Towards opponents his candour was remarkable; and in his work on baptism, he has furnished an example of the mode of treating that much contested subject which all future controversialists would do well to follow. Good men of all denominations he cordially loved; and maintained, for many years, an extensive correspondence with eminent divines of different communions both in Great Britain and America. Among these we may specify the names of Toplady, Scott and Newton—Dr. Erskine of Edinburgh— and Drs. Jonathan Edwards, Hopkins, West, and Dwight, in the United States. All these excellent men had entered the heavenly rest before him. How delightful is the thought that they are now together enjoying the fullness of that love and perfection of that knowledge, which, while on earth, they could only begin to taste and comprehend!

Dr. Ryland was assisted, in the labours of the academy, succes-

sively by the Rev. Joseph Hughes, M. A.; Rev. Henry Page, M. A. now of Worcester; and the Rev. T. S. Crisp, who, since the decease of his venerable colleague, has been unanimously elected president in his room. The number of students who enjoyed the benefit of the Doctor's instruction and example we have not been able to ascertain; but about 120 are now living dispersed through our churches at home, and occupying Missionary stations abroad, who were educated under his care. As one proof of the filial veneration in which he was held by his students, it may be stated that he was called to preach ordination sermons more frequently than, perhaps, any other dissenting minister of his time. The number of charges he had delivered on these occasions amounted to seventy-seven; and they would doubtless have been many more had it been possible for him to comply with every request of that nature.

The active part taken by our deceased friend in forming and conducting the Baptist Missionary Society has already been noticed; but in 1815, on the death of Mr. Fuller, who had most ably sustained the office of secretary to that Institution from its commencement, he was called to take a still more prominent share in its management. At a meeting of the Society held at Luton soon after, the Dr. was unanimously solicited to assume the office recently become vacant; but as he was then upwards of sixty years of age, and had so much other public business on his hands, it was evident that some coadjutor must be found to share the burden with him. Accordingly, the late Rev. James Hinton, M. A. of Oxford, was called to fill this post, at the annual meeting held at Northampton in the following October, and discharged its duties with equal zeal and ability for the two succeeding years, at the close of which he was compelled, by the pressure of other engagements and declining health, to resign his office. From that period, to the day of his death, the Dr. continued to hold the secretaryship in conjunction with the individual who is now called upon to pay a willing tribute to his memory, and to own how much he feels himself indebted to his paternal kindness and instructive example.*

For an accurate delineation of the character of Dr. Ryland, we are

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* The sentiments entertained by the Committee of the Society towards the venerable subject of this memoir, may be gathered from the following record, entered on their minutes when his decease was officially announced:

Resolved, That the Committee, while recording their unfeigned sorrow for the loss which they have sustained, by the removal of their late beloved and revered friend and coadjutor, desire also to bless God for the part he was so long permitted to take in the affairs of this Institution, which, in a great degree, may be said to have originated in his faith and zeal. They gratefully remember that he intimately shared in all the difficulties and anxieties of the undertaking from its very commencement—proved its consistent, affectionate, and successful advocate to his dying day—and since the decease of the venerable Fuller, has materially promoted its interests in the arduous and responsible post of Secretary to the Society. They reflect with pleasing interest, on the Missionaries who, under his paternal instructions, have been trained for honourable service abroad; and on the greater number of ministering brethren, who, taught by his holy example to feel for the general interests of the Saviour's kingdom, have become the zealous and efficient supporters of the cause at home; but while, by all these considerations, they are reminded of the greatness of their loss, they desire to exercise unshaken faith in Him who raised up their departed friend and his first associates in the work, for the continued supply of those gifts and graces which are necessary to carry forward those operations so happily begun.

compelled, by our limits, to refer to the funeral sermon already mentioned; and do so with the greater readiness from the persuasion that it will meet, among our readers, the extensive circulation it deserves. We can add merely a brief account of the closing scenes of a life so long, and so eminently devoted to the service of God.

With the exception of a weakness or tenderness of the feet which rendered the exercise of walking difficult and wearisome, our lamented friend advanced nearly to his 'threescore years and ten' with little diminution of his natural vigour and capacity for labour. In the autumn of 1821, however, his strength began visibly to decline, but was partially restored by a temporary visit to the retired village of Watchet. A similar expedient became necessary, in the following year, but was not attended with equal advantage; and though he continued his avocations as usual, his anxious family and friends could not avoid noticing that the infirmities of age were rapidly advancing upon him. Among other indications, his handwriting lost its bold and regular character, and exhibited to the eye of his distant friends affecting evidence of tremulous debility. To this circumstance he alluded, when writing to an old correspondent, remarking at the same time, that he viewed it as a delightful intimation of his approaching dissolution.

A severe cold taken by Dr. Ryland in December 1824, marked the commencement of his last illness. This did not, however, prevent his preaching a sermon to young people on the evening of the first Lord's day in January, when he addressed them, with his usual earnestness and affection, from that striking passage in Eccles. xi. 9, 10. Through the month he continued to decline, and on the 30th (the day after he had completed his 72d year), he closed those public services, in which, for about 55 years, he had been aiming to honour his Lord and Master, by a discourse from Psalm lxxxvi. 5. He did indeed prepare a funeral sermon for a female friend in the following week, hoping to deliver it on the next Sabbath, but his friends perceived that he was wholly inadequate to the exertion, and prevailed upon him to give up the design. That sermon, written and prepared with his own peculiar neatness, was found by the writer of this sketch, in the bible of his dying friend, when he had the privilege of visiting his sick bed, only two days previous to his decease. It was founded on Ps. lxxiii. 26, a subject exceedingly appropriate not only to the experience of the pious woman on whose account it was selected, but to the circumstances of her venerable pastor too, who was about so soon to follow her.

In the early part of his illness, the Doctor was greatly affected by a difficulty of breathing, approaching sometimes to a sense of suffocation. This was succeeded by a violent cough, and total loss of appetite, by which, of course, his strength was impaired more and more. Still, some faint hopes were indulged that a change of scene might be beneficial, and he was accordingly removed to Weston-super-Mare, on Wednesday, 11th May; but it was soon evident that such expedients had lost all their efficacy, and he was conveyed back to his own house on Thursday in the following week, being then reduced so low that it seemed exceedingly doubtful whether, with all the precautions that tender and sympathising friendship could de-

vise, he would be able to sustain the fatigue of the removal, No particular alteration took place till the morning of Wednesday, May 25, when respiration became gradually more hurried and irregular, and about 10 A. M. the petition he had often uttered, during his sickness—"that the Lord would grant him an easy and gentle dismission into his heavenly kingdom"—was mercifully answered, and he fell asleep in Jesus with a serenity that no language can adequately describe!

The frame of Dr. Ryland's mind, throughout his last illness, was eminently that of lowly and penitent devotion. The expressions that fell from his lips, in reference to his own character and prospects, strongly exhibited his habitual modesty and self-diffidence: but he was employed far more frequently in offering brief and emphatic petitions to the throne of the heavenly majesty. The verse already alluded to, "*My flesh and my heart faileth: but God is the strength of my heart and my portion for ever,*" was often on his lips when alone, and repeated, as was customary with him, generally in the Hebrew original. Soon after his return from Weston, one of his affectionate daughters remarked, "You have no doubts or fears, papa?" to which he replied, "I cannot say I have, but great cause for self-abasement." The Scriptures, which had long dwelt richly in him, furnished him with the materials for devotion as well as ground of support—"Holy Spirit, take of the things of Christ, and shew them to my soul." "Lord direct my heart into the love of God, and into the patient waiting for Christ." "Lord, pity me, and lay me low in the dust at thy feet for Jesus sake," these, and similar expressions, attested the humble, holy reverence with which he waited the coming of his Lord, proving, before he mingled in their society, how much in spirit he resembled those exalted beings who veil their faces while standing around the throne of God.

The mortal remains of this venerable man were interred on Thursday, June 2, in a spot which had been chosen by himself near the pulpit in Broadmead Meeting House. The funeral was attended by the bereaved family, the students in the academy, with a great number of the members of the church, and other friends. The Rev. Joseph Hughes of Battersea, and the Rev. Thomas Roberts of Bristol, engaged in prayer on the mournful occasion, and an affecting address was delivered by the Rev. Isaiah Birt of Birmingham. All present were in deep mourning, and each seemed to feel that he had lost a beloved friend. The funeral sermon, by the Rev. Robert Hall, was preached at Broadmead on the following Sabbath.

Dr. Ryland was twice married, and has left a widow, with two sons and three daughters, to lament his loss. A more extended account of his life and writings may be expected shortly to appear, prefixed to a selection from his sermons, to be published by subscription, under the title of "Pastoral Memorials." He had long been engaged in compiling a Hebrew Lexicon, on the plan of Robertson's Thesaurus Linguæ Sanctæ, which is left in an unfinished state. The following list of his publications has been furnished us:

1.*—*God's Experimental Probation of Intelligent Agents.* A Sermon, preached at Kettering, 1780.
2.*—*Christ Manifested, and Satan Frustrated.* At Northampton, Dec. 25, 1781.

N. B. The articles marked * are out of print.

3.*—*The Blessedness of the Dead who die in the Lord.* Preached at Sheepshead, on the Death of the Rev. W. Guy, 1783.

4.*—*Seasonable Hints to a Bereaved Church.* Preached at Sheepshead, 1783. Occasioned by the Death of Rev. W. Guy.

5.*—*Paul's Charge to the Corinthians, respecting their Treatment of Timothy, applied to the Conduct of Churches towards their Pastors.* To the Church at Thorn, at the Ordination of the Rev. Robert Fawkener, 1787.

6.*—*The Law not against the Promises of God.* At Leicester, 1787.

7.*—*Christ the Great Source of the Believer's Consolation, and the Grand Subject of the Gospel Ministry.* On the Death of the Rev. Joshua Symonds, Bedford, 1788.

8.*—*Salvation Finished, as to its Impetration, at the Death of Christ; and, with respect to its Application, at the Death of the Christian.* On the Death of the Rev. Robert Hall, Arnsby, 1791.

9.*—*The Earnest Charge and Humble Hope of an Affectionate Pastor.* Substance of Three Discourses at Northampton, 1793.

10.*—*The Certain Increase of the Glory and Kingdom of Jesus.* Association at Chard, 1794.

11.*—*The Duty of Ministers to be Nursing Fathers to the Church.* A Charge to the Rev. W. Belsher, Worcester, 1796.

12.*—*The Dependence of the Whole Law and the Prophets on the Two Primary Commandments.* Association at Salisbury, 1798.

13.*—*The Promised Presence of Christ with his People a Source of Consolation under the most Painful Bereavements.* On the Death of the Rev. Samuel Pearce, Birmingham, 1799.

14.*—*The Presence of Christ the Source of Eternal Bliss.* On the Death of the Rev. Benjamin Francis, M.A. Horsley, 1799.

15.*—*The Duty of Christians, with Reference to their Deceased Ministers.* On the Death of the Rev. John Sharp, Bristol, 1800.

16.*—*The First Lie Refuted:* or, *The Grand Delusion Exposed.* At Carter Lane, Southwark, 1800.

17.—*The Partiality and Unscriptural Direction of Socinian Zeal.* A Reply to a Letter by the Rev. John Rowe, of Bristol, occasioned by a Note contained in the above Sermon. 1801.

18.*—*The Difficulties and Supports of a Gospel Minister.* A Charge to the Rev. T. Coles, M. A. Bourton-on-the-Water, 1801.

19.*—*The Difficulties of the Christian Ministry, and the Means of Surmounting them.* A Charge to the Rev. T. Morgan, Birmingham, 1802.

20.—*Eight Characteristics of the Messiah, laid down by Zechariah, and all found in Jesus of Nazareth.* At the Jews' Chapel, Spitalfields, London, Dec. 26, 1810.

21.—*Divine Revelation Variously Communicated.* At Prescott Street, Goodman's fields, London, 1811.

22.—*The Harmony of the Divine Perfections in the Work of Redemption.* Association at Portsea, 1811.

23.—*Advice to Young Ministers respecting their Preparatory Studies.* At Devonshire-square, London, 1812.

24.—*The Necessity of the Trumpet's giving a Certain Sound.* Association at Lyme, 1813.

25.—*The Messiah strangely Despised and Abhorred; but Destined to be Revered, Glorified, and Worshipped.* At Narbeth, 1814.

26.*—*A Candid Statement of the Reasons which induce the Baptists to differ in Opinion and Practice from so many of their Christian Brethren.* 1814.

27.—*The Indwelling and Righteousness of Christ no Security against Corporeal Death, but the Source of Spiritual and Eternal Life.* At the Funeral of the Rev. A. Fuller, Kettering, 1815.

28.—*The Efficacy of Divine Grace Explained and Defended.* Association at Bath, 1816.

29.—*Serious Remarks on the Different Representations of Evangelical Doctrine by the Professed Friends of the Gospel.* Part 1, 1817.

30.—Ditto..... Part 2, 1818.

31.—*The Work of Faith, the Labour of Love, and the Patience of Hope, illustrated;* in the Life and Death of the Rev. Andrew Fuller, of Kettering, *Second Edition*, 1818.

32.—*The Practical Influence of Evangelical Religion.* At College Lane, Northampton, 1819.

33.—*Redemption from the Curse of the Law.* Preached at Cheltenham, 1820.

34.—*Christianæ Militiæ Viaticum.* Sixth Edition, 1825.

On the Roman Catholic System. No. I.

Introductory Remarks.

Very numerous have been the controversies which have agitated the Church of Christ, though not all of equal importance. Some have touched the very vitals of Christianity; others have regarded only its external form. On some points, diversity of opinion can have little, if any influence on moral character, and it is therefore, comparatively speaking, harmless. But there are other topics, right views of which are essential to the present health and the everlasting welfare of the soul: here, indifference is disease, and wilful error or unbelief is death.

It is in the latter class that we place the majority of the points at issue between Protestants and Roman Catholics. Whether justification be by faith or by works—whether Jesus Christ be or be not the only Mediator—whether the Scriptures be the only rule of faith and practice—what is the use and authority of tradition—what the number and efficacy of the Sacraments—how great the power of the priesthood, and how limited the privileges of the people—and whether Christians are to examine and judge for themselves, or to receive their creed from their spiritual guides, and submit in all things to their directions:—these are some of the questions involved in this important controversy. It will be readily acknowledged that they are by no means trivial. So important are they, that those who take opposite views respecting them, must materially differ in their ideas of the Christian system, and can scarcely enjoy together the fellowship of the saints, except in a very limited degree. An honest Roman Catholic cannot regard a Protestant as a Christian; in fact, it is a standing article of his creed that out of his own church "there is no salvation." On the other hand, a consistent Protestant, though he abstains from deciding on the final destiny of any man, must look upon the Roman Catholic as one who holds pernicious doctrine, and whose system mutilates and disfigures the "faith once delivered to the saints." Both cannot be right, nor equally safe. If the Roman Catholic system be the correct one, Protestantism is chargeable with the sin of proud and rebellious presumption; but if the Protestant be on the right road, the Roman Catholic has a long and weary distance to retrace.—These systems are two different versions of Christianity. Which of them is true and faithful? Which expresses the actual meaning of our Saviour?

Apart from those general considerations which will always influence a sincere inquirer after truth, it may be observed that the Popish controversy is peculiarly interesting to every thinking Christian, because it involves some great principles, the decision of which materially affects other discussions of no small importance. We particularly allude to the authority of tradition—the assumed power of ecclesiastic legislation—the question of expediency—and the design of the Sacraments. The controversies on dissent and on baptism hinge on these questions. It is therefore very desirable that correct views on these subjects should be attained.

The present period is eminently favourable to the discussion of the questions before-mentioned. The hostility shewn by the ruling powers at Rome to the dissemination of the Scriptures and the Scriptural education of the young—the un-

remitting efforts now made, both on the Continent and in this country, to obtain proselytes to Popery, especially by the circulation of small and cheap treatises, full of specious representations and Jesuitical arguments—together with the lamentable apathy of some Protestants, and their strange mistake, in supposing the Roman Catholic system to be changed and improved—loudly call on the friends of truth to exert themselves, lest while they sleep the enemy creep in, and the minds of many be beguiled from the simplicity that is in Christ. Neither ought any to be deterred from a manly avowal of their principles by the fear of incurring the charge of bigotry and narrow-mindedness—those moral scarecrows, if we may be permitted the allusion, by which none but children will be frightened. When truth and conscience are concerned, and the honour of our Lord Jesus Christ, we have only to do our duty and leave consequences with him. So taught, and so acted, the holy Apostles.

But it is high time to say that the present is the introduction to a series of Essays on the Roman Catholic System, in which it will be our endeavour to depict that system *as it is*, and to contrast it with the Christian code, as laid down in the New Testament. Such an attempt, we are willing to believe, will meet the approbation of our friends throughout the kingdom. We shall conclude this paper by a brief notice of the rules we intend to observe in our future disquisitions.

Mr. Butler, in his "Book of the Roman Catholic Church," complains of the unfairness of some Protestants, in taking their views of the Roman Catholic System from writings, which, though composed by authors of that Church, yet are not regarded as authorities. He says, "I beg leave to suggest, that in every religious controversy between Protestants and Roman Catholics, the following rule should be rigidly observed:—"*that no doctrine should be ascribed to the Roman Catholics as a body, except such as is an article of their faith,*" p. 9. In order to ascertain this, he directs us to the "*Catechism of the Council of Trent,*" Bossuet's "*Exposition of the Faith,*" Gother's "*Papist misrepresented and represented,*" and Challoner's "*Three short summaries of Catholic faith and doctrine.*" Without complaining of the selection Mr. Butler has made, we cheerfully agree to adopt his rule, and purpose in these Essays to present our readers with a view of the Roman Catholic doctrines, *derived from their own public documents*, only reserving to ourselves the liberty of illustration and remark, as the same may appear needful.

With a view to enliven the discussion, as well as to confirm our statements, we shall occasionally introduce quotations from ecclesiastical historians of acknowledged merit, and respectable travellers on the Continent. "By their fruits ye shall know them"—is a divine axiom: we shall see it illustrated in reference to this subject, by ascertaining the *real tendency* of Popery, and its *actual effects* on the minds, manners, and morals of its adherents. When we see *how a system works*, we are better able to judge of its worth.

We are anxious to assure our readers, that we shall carefully avoid noticing the *political bearing* of this subject. We have valuable friends on both sides of the question. Those, however, who differ on one point, agree as to the *religious* aspect of the discussion. We wish that their efforts should

be concentrated here, and shall be happy if we succeed in exciting the latent energies of the religious public, by shewing them the true nature and dangerous tendency of a system which, we firmly believe, our Lord Jesus will at length "consume with the breath of his mouth and destroy by the brightness of his coming."

Yet charity must be joined with zeal. We detest the *system*, and devoutly wish its annihilation. We pity the *men*. Them we hate not: we pray for them, "if peradventure God may give them repentance to the acknowledging of the truth." And we are sincerely concerned, that in this effort we may exemplify "the wisdom which is from above, and is first pure, then peaceable, gentle, and easy to be entreated." C.

LETTERS FROM DR. DODDRIDGE TO DR. CLARK OF ST. ALBANS. *Printed from the Originals, never before published.*

No. I.

REV. SIR,

I DESIRE to acknowledge the goodness of God in preserving me in perfect health at a time when so many are ill, and more of my acquaintance have been removed into eternity than I ever observed in so few months. The people at Kibworth urge me to be ordained amongst them, and assure me that they shall not regard it as any obligation to stay with them one month longer than I should otherwise have done. Last Monday I removed all the remainder of my books fromBurton. 'Tis with a great deal of satisfaction that I am now returning to my studies after so long an absence from them. I have just been reading the history of Cicero's banishment, which, like all other books recommended by you, answers the character you gave it, and affords me a great deal of entertainment. I cannot but observe that the style of the dedication, especially towards the beginning, has some blemishes, and indeed absurdities, which are not to be found in the translation; which makes me the more inclinable to believe what was confidently reported at Leicester, that the translation was Dr. Atterbury's and the dedication Mr. Carte's (of Bath.) I have just finished Keil's Examination of Burnett's Theory of the Earth, with some remarks on Whiston's. Having read both those theories with a great deal of care, Keil is for the most part very intelligible to me who know but very little of mathematics. I hardly ever met with a book written with greater penetration and acuteness, or in which such abstruse thoughts are proposed with so much perspicuity. Poor Burnett's System, as gay and beautiful as it appears, can no more stand before such arguments than the fine porcelain tower at Nankin in China could resist a battery of cannon. Whiston is not so utterly disjointed; and though Keil has abundantly disproved many particulars in his theory, yet the main body of it may be true for any thing I can find. I shall be glad of any occasion which may present of expressing my affectionate sense of your great condescension and goodness to, Dear Sir, your most affectionate and obliged humble servant,

P. DODDRIDGE.

Harborough, Oct. 26, 1727.

You will probably be surprised to hear (if you have not heard it already), that the celebrated Mr. H. of Nottingham has conformed. It was but last Thursday he acquainted his people with it. He is

going over to Ireland, where his wife's uncle, being a Bishop, may be very like to serve him.

Since I wrote the lines just above, I hear that Mr. H. left his people very rudely. I think it was on Lords'-day sev'nnight that he gave them the first notice of his intended change. It was then Sacrament day, and he sent word to Mr. Whitlock, his assistant, that he should not be with them that day, and never intended to come amongst them any more. He went that day to Church, and immediately entered himself a most exact Conformist. He very reverently bowed towards the altar at his first coming in; knelt down in the usual form to his secret devotions before service began, turned his face to the East at the reciting of the Creed, and bowed at the name of Jesus every time it occurred in the prayers. He told Mr. Symmonds of Maidenhead, that he was perfectly well satisfied with what he had done, and that it was the result of two years' deliberation. People censure his conduct variously; all that I can say to it is, that I am sure Mr. H. is *no fool*, and though he has been often accused of very insincere management with regard to some of his quondam brethren, I never saw it fully proved that he was *a knave*.

On the Want of Religious Enjoyments.

There is scarcely any thing more common among Christians, than a complaint of the feeble and transitory nature of their religious enjoyments. Many are ready to think, that if a high degree of happiness be a necessary criterion of discipleship to the Redeemer, they have, to the present period, been guilty of self-deception. This circumstance is no less the occasion of wonder, than it is fruitful of lamentation. Besides that the Scriptures are copious in relating the blissful experience of the righteous, it is well remembered, that the Gospel is pre-eminently adapted to delight and comfort—an entire scheme of blessedness, in which the glorious author appears lavishing all his wisdom and love, to remove our doubts, and to fill our minds, with the most pleasing and elevated expectations. If, however, these effects are but seldom and feebly produced, we may strongly suspect the heart is in a state to repel, rather than to invite the consoling influences of religion. A little reflection will, perhaps, tend to check the surprise, which many of us feel at not being more happy.

Much spiritual consolation is lost, owing *to our faith in Christianity not being more steady and sincere.* As the progress of every one, in his advanced stages of language or science, must be sensibly retarded, if he fail often to examine the first rudiments; so we have little reason to expect the refined pleasures of the gospel, while our acquaintance with the principle which led us to embrace it, is partial and confused. The many facilities and temptations, afforded in these days to embrace Christianity on false grounds, render it necessary, that we should inquire whether our profession be not more the result of instruction, or of the scenes of piety to which we have been long accustomed, than the effect of a superior agent inducing us to believe the record, which God has given of his Son. How great soever the advantages which we have enjoyed, it must not be forgotten, that these are but means or instruments; and are quite independent of that act of the

mind, with which the saving reception of the truth is inseparably connected. Since the Author of nature has been pleased to place the sources of our happiness principally in ourselves, the experience of every one competent to decide will teach him, how truly this is the case, in the momentous concerns of religion. Nor is a close and long-continued investigation of the Christian evidences sufficient to inspire the mind with unshaken confidence. The reasonings and information furnished by Lardner, Butler, Paley, and others, may qualify us to disarm the acutest infidel, but afford no effectual barrier against perplexity and doubt. The mists which the general apostacy has collected are too dense and palpable to be dispelled by the splendours of genius or eloquence. There are, if we may be allowed the expression, certain spaces in the human mind, some deep retired recesses, in which sin and Satan are wont to revel, but where the light of merely rational evidence in favour of divine things has never penetrated. Hence, however richly we may be supplied with the proofs of Revelation, on these can never be grafted that faith which produces joy unspeakable and full of glory. This, it is scarcely necessary to add, is the work of Omnipotence, and the happy result of fervent effectual prayer.

Some may probably impute the want of that superior bliss of which we are speaking, to *a dissatisfaction with the method of divine communications.* They seem to be suspended betwixt hope and fear with respect to the existence of invisible realities, to pant for demonstration in religion, and eager to listen to a voice from the excellent glory, confirming the doctrines and promises of the New Testament. In such a state of mind, we can never expect to feel the power of that word, which effectually worketh only in them who believe.

The sentiments that we have imbibed of certain truths of Christianity, may be as destructive of our peace, as the cause which we have just mentioned. It is to be regretted, that the sacredness and divinity which characterize the deep things of God, do not always make us acquiesce in what is beyond the compass of reason. We are often tempted to give loose to a spirit of speculation, to lay our premises, and draw our conclusions in matters which involve us in endless mazes, and thereby increase our uneasiness. Although this is a topic very fruitful of remark, we can in this place, only refer to two or three points. It may be permitted us just to glance at the divine decrees for the purpose of increasing our adoration, but to expatiate long on what is not revealed, can never be attended with advantage. That religion which is formed on what is perfectly mysterious, can supply no motive to action, nor open any spring of consolation. Accordingly we have generally seen, that they who have delighted to dwell on the purposes of Deity, have been remarkable for presumption, and the love of controversy; while they have afforded no visible signs of truly religious enjoyments. It is strange that any should prefer to enter the clouds and darkness which envelope the throne of the Eternal, before walking in the light which Revelation was designed to shed on these lower regions. In transgressing the boundaries of modesty, we may expect to meet with much to bewilder, but with little to comfort.

A firm persuasion of the necessity of divine agency in accom-

plishing our salvation, is far from being always attended with happy effects. The theory of some regards it, as nearly superseding our active energies, and we are all liable to be more indifferent, than if there were no Spirit to renew, sanctify, and save us. The very attempt to impress the mind with such a view of this great truth, as altogether excludes every meritorious performance, may lead us, if we are not watchful, to lose sight of the works of obedience and gratitude, which it strongly inculcates. It is owing to an inattention to the practical bearings of this subject, that many have been led to consider any extraordinary act of piety, as "temerity affecting to take the course where the chariot of Omnipotence is to drive." With these sentiments it is in vain to expect the Spirit, to bear witness with our spirits that we are the children of God.

By *failing to set a high value on revealed truth,* our consolations must, of necessity, be small. We are too much in the habit of viewing it as a mere theory. While it recommends itself to the understanding, we forget its celestial origin, and exalted claims. To store our minds with pleasing thoughts, and agreeable imagery, we have no objection to commit a large portion of any human composition to memory. Do we always evince equal delight in hiding the word of God in our hearts, that we may not sin against him? We have spared, it is probable, no exertion of intellect, in endeavouring to comprehend the abstruse reasonings and profound inventions of men. Is it habitual with us, to examine, with the same patient toil, the sublime discoveries of Revelation? Or are we not dissatisfied, when difficulties do not vanish at the touch? There are many admired authors whom we often read with such freshness of interest, as if we had never perused them before; but with what apathy do we at times revolve the sacred page, though it reveals our guilt, proclaims our pardon, and points us to immortality on high. The impassioned eloquence and glowing description of the orator and the poet enchain the imagination in the moments of leisure and retirement; but the doctrines of the Cross recur to the thoughts with little emotion, and fall upon the mind with no greater energy than the glimmering dawn upon the face of nature: so great is the authority with which some men's opinions are invested, that we should fear to be thought opposed to their decisions. It may be worth while to inquire whether we tremble at the word of Him, "whose voice then shook the earth: but now he hath promised, saying, yet once more I shake not the earth only, but also heaven." It cannot be necessary to multiply arguments to shew, that the Bible has a sovereign and exclusive claim on our attention; or that it is utterly inconsistent to expect to be consoled by Christianity, while she is permitted to retire into the shade. She must, like her glorious Author, have in all things the pre-eminence. But, "let her be urged to forget her celestial origin and destiny, to forget that she came from God, and returns to God, and—she resents the foul indignity, claps her wings and takes her flight, leaving nothing but a base and sanctimonious hypocrisy in her room."

It is natural to suppose the pure and elevated enjoyments of the Gospel, would require a correspondent state of heart. Accordingly, a *deep sense of the evil of sin, accompanied with godly sorrow, is an indispensable pre-requi-*

site. During the early stages of conversion, there is in general great tenderness of conscience. The remembrance of the number and magnitude of crimes committed, wounds the spirit; and though such tokens of the divine favour may be shewn, as inspire confidence, the Christian rejoices with trembling. He is anxious not to forget his low estate, and he breathes after holiness. But in the experience of many, these feelings are not matured into habit. Instead of having a more vivid impression of purity we suffer inbred corruptions and the charms of worldly objects to obscure, in some degree, the holy lustre of divine things. By becoming familiar and common, they cease to attract; and as this is owing to a criminal neglect on our part, we need not be surprised, if they also cease to delight.

We may mention, as a reason why we are not more happy, *a dull formality in religion.* The light of heavenly truth is distinguished for its quickening and transforming influence. To kindle devotion, to excite in us longings after God, and to urge us to the vigorous pursuit of eternal good, is the grand design for which the Spirit was given. This forms the scope of all the ordinances of divine appointment, and every duty, which we are required to fulfil, is adapted to accomplish the same end. We are nevertheless chargeable, at times, with bringing to our sacred exercises an almost quiescent state of feeling. We repair to the closet, and to the family altar, as if driven by some mechanical force, rather than by a soft and pleasing impulse, while the more public services are not attended with the consecration of our powers. It is rare that we exert an energy equal to the occasion. In the pursuit of other objects, of no moment in comparison with our salvation, we can be raised to an intensity of action; but even on a sabbath-day, when, in the sanctuary, the realities of eternity are opened before us, clothed with the greatest solemnity and interest, how seldom do we give to them an undivided attention. Far from employing upon them the full force and vigour of the mind, we permit our thoughts to wander; cherish improper desires, and resign ourselves to an unsanctified imagination. The heart must be fully engaged during the season of worship, if we would experience it to be a time of refreshing, from the presence of the Lord.

They who are accustomed to reflect on this subject, are fully aware, that much more might be added to what is here advanced. We shall, however, proceed immediately to conduct our remarks. Some professors are naturally of a gloomy temperament, in consequence of which, they are apt to take such views of Christianity as are only adapted to nourish melancholy. The religion of others seems to take its complexion, in some degree, from the appearances of nature. While all is smiling and serene around them, they are not much in the habit of apprehending danger; but when the clouds gather blackness, when the heavens thunder, and the ether flashes with lightning, their hopes and fears rise up alarmed, and instead of regarding the agitation of the elements as of use in the general system of the universe, they imagine the Deity is coming forth from his place, to punish them for their hypocrisy. During the full possession of health and vigour, we can, too contentedly, submit to our spiritual apathy, and

listen to a secret but irresistible monitor, assuring us, that our piety is not powerful enough to sustain us in the hour of affliction, and to prepare us to undergo an exchange of worlds. There are, besides, many other peculiarities, which mark, at times, our religious character, the bare mention of which, may easily account for the want of more substantial happiness. Yet let it be remembered, there is ample provision in the gospel against every temptation, and that from whatever cause our joys are feeble and transitory, we must, in general, ascribe it to our failing to exercise a prudent forethought in matters which so immensely concern us. If we are conscious all is not right, let us not calculate on a more favourable season for the cultivation of piety; nor fondly imagine, though we remain inactive, brighter visions from above still await us. These are, at best, but undefinable anticipations, and in the language of a celebrated orator,* "it is not required of us, to consider what may happen in the future; but to know with certainty, that unless we apply our minds to our affairs, and be willing to do that which is necessary, our case will be hopeless."

Sheerness. T. H.

THE HYPOCRITE'S PREVARICATION.

[*Extracted from an old Author.*]

THERE is no such stuff to make a *cloak* of as *religion*, nothing so fashionable, nothing so profitable: it is a *livery*, wherein a *wise man* may serve two masters, GOD and the *world*, and make a gainful service by either. I serve both, and in both *myself*, in *prevaricating* with both. Before *man* none serves his GOD with more severe devotion, for which I work my own ends, and serve myself. In *private* I serve the *world*, not with so strict *devotion*, but with more *delight*, where fulfilling of her servants' *lusts* I work my end and serve myself. The house of *prayer*, who more frequents than I? I *fast* with those that fast, that I may *eat* with those that eat; I *mourn* with those that mourn. No hand more open to the *cause* than mine, and in their families, none prays *longer* and with *louder* zeal. Thus when the *opinion* of a *holy life* hath cried the goodness of my conscience up, my *trade* can lack no *custom*, my *wares* can want no *price*, my *words* can need no *credit*, my *actions* can lack no *praise*. If I am *covetous*, it is interpreted *provident*; if *miserable*, it is counted *temperance*; if *melancholy*, it is construed *godly sorrow*; if *merry*, it is voted *spiritual joy*. If I be *rich*, it is thought the *blessing* of a *godly life*; if *poor*, supposed the fruit of *conscionable dealing*. If I be *well spoken* of, it is the merit of *holy conversation*; if *ill*, it is the malice of *malignants*. Thus I sail with every wind, and have my end in all conditions. This *cloak* in *summer* keeps me cool, in *winter* warm, and hides my nasty bag of all my *secret lusts*. Under this cloak I walk in *public fairly*, with *applause*, and in *private* sin *securely* without *offence*, and officiate *wisely*, without *discovery*. I compass sea and land to make a *proselyte*, and no sooner *made*, but he *makes* me. At a *fast* I cry *Geneva*, and at a *feast* I cry *Rome*. If I be *poor*, I *counterfeit abundance* to save my credit; if *rich*, I *dissemble poverty* to save charges. I use the help of a *lie* sometimes, as a religious *stratagem* to uphold the *gospel*; and I colour *oppression* with GOD's judgments executed upon the *wicked*. *Charity* I hold an *extraordinary* duty, therefore not *ordinarily* to be per-

* Demosthenes.

formed. What I *openly reprove abroad*, for my own *profit*, that I *secretly act at home* for my own *pleasure*.

But stay.—I see a hand-writing in my heart damps my soul; it is charactered in these sad words:

"WOE BE TO YOU HYPOCRITES."

Mat. xxiii. 13.

His proofs—Job xx. 5, "The triumphing of the wicked is short, the joy of a hypocrite is but for a moment."—Job xv. 34. "The congregation of the hypocrites shall be desolate."—Psalm xi. 9, "An hypocrite with his mouth destroyeth his neighhour: but through knowledge shall the just be delivered,"—Luke xii. 1. "Beware of the leaven of the Pharisees which is hypocrisy."—Job xxxvi. 13, "The hypocrites in heart heap up wrath, they die in their youth, and their life is amongst the unclean."

The hypocrites love not those things they profess, and what they pretend in words, they disclaim in practice: their sin is the more damnable, because ushered in with pretence of piety, having the greater guilt, because it obtains a godly repute.

POETRY.

I.

"We all do fade as a leaf."

Erewhile I saw yon stately grove
In verdure's vivid freshness clad,
And lov'd beneath its shade to rove,
Whilst all around was bright and glad;
But now 'tis riven, and desolate, and sad.

The yellow leaf, once green and fair,
Now sleeps upon the water's bed;
Now drifted by the stormy air,
No more shall raise its pallid head;
Its vital lymph and youthful bloom are fled.

So mortals fade—in vernal hue
Healthy and strong, they now appear;
And now, like Autumn leaves, bestrew
The ground, all weak and pale and sear;—
Death quickly rounds life's little circling year.

But, shall the Winter last for ever?—
Shall trees their foliage resume,
And man to life again spring never,
Nor burst the frozen, gloomy tomb?—
Yes! he shall rise with *undecaying* bloom!

B. C.

II.

"A bruised reed shall he not break, and the smooking flax shall he not quench."

A tuneless lute, which Shepherds cast away,
Unfit, with one sweet note, to please the ear;
A fragile reed, crush'd in the dust and sear:
On which the storm hath dwelt with ruthless sway;
A flick'ring light, whose former cheerful ray
Now fast expires amid the gloom that's near;
Like these, dull, tuneless, crush'd, do you appear?

And cheerless, hopeless, pass the live-long day!—
Yet, why despond?—that mighty Shepherd dear
In whose just praise you tune no equal lay,
Nor burn with fervour equal to his name—
Is still a present help in time of need;
He'll bind up—never break—the bruised reed,
And fan the dying spark to heavenly flame!

B. C.

REVIEW.

1. *A Letter to the Rev. Ralph Wardlaw, D. D. on some Passages in his Dissertation on Infant Baptism. By John Birt.* 8vo. pp. 31.

2. *A Reply to the Letter of the Rev. John Birt to Dr. Wardlaw. By Ralph Wardlaw, D. D.* 8vo. pp. 32.

We have no objection to its being supposed that we watch with some interest the progress of the baptismal controversy, even in a portion of it so small and subordinate as that which is occupied by the two pamphlets before us. As to the importance of Mr. Birt's, we are very willing it should be estimated by the treatment it has received from the guides of public opinion on the adverse part. Immediately on its appearance it was met with a severe and unmitigated condemnation in the Evangelical Magazine, while the Congregational was more deliberate, apparently for the sole purpose of aiming a more deadly blow. Now the force of the rebound is a pretty correct indication of that of the original stroke; and the public may be fully satisfied, therefore, that Mr. Birt's production is by no means insignificant. He has written something which the pædobaptists feel very keenly, and, judging from the style of their retort, he appears to have applied the scourge to a part unusually tender. The design of this severe criticism is, of course, to prevent the book from being read, which probably our brethren rightly judge to be best for themselves; but we can assure our readers, that the charges adduced against this spirited writer are much more resolvable into the dislike we all feel to chastisement, than into his real offences. With this very natural feeling we are by no means disposed to be severe; and we have no doubt that the castigation will, notwithstanding, produce a salutary effect on all who may hereafter engage in this apparently interminable dispute.

Dr. Wardlaw's, we have been told, "is an admirable pamphlet," and to us it is certainly quite satisfactory. We do not wish to notice the indications it betrays of extreme soreness; we shall observe only, that while he is perpetually exclaiming against the undue severity of the chastisement, there runs through the whole an entire acknowledgment of the offence. It is scarcely possible for a dispute of such a nature to be more satisfactorily concluded.

Having thus briefly characterized the correspondence before us, it remains for us to inquire how it has affected the controversy to which it relates. We do not pretend to say that any great practical results can be expected from so slight an encounter. But with respect to the sifting of theories and the discovery of truth, something almost inevitably arises from every collision of intellects; and the influence of this particular discussion is the more important, because it has been directed to topics which are in themselves of vital consequence, and on which pædobaptists have seldom been prevailed upon to speak.

In the first place, Mr. Isaiah Birt, of Birmingham, whose strictures on a sermon by Mr. Henry Foster Burder have produced this episode, laid great stress on the exclusively personal nature of religion, and objected to pædobaptism, that it involved the idea of a relative religion. It is astonishing how shy our brethren have always shewn themselves of this topic: but at length this reserve, which was perhaps for them, as partizans, true wisdom, is for a moment laid aside, and the Congregational Magazine avows its belief in a relative religion, taking occasion at the same time to express its pity for the blindness of the Baptists to this "beautiful" chimæra. This avowal is certainly sufficiently astonishing, and can be supposed to have been made only under a conviction of its necessity to the argument;

so that it may now be considered as established, that pædobaptism does involve the hypothesis of a relative religion, among its very vitals. This is making a grand step, because it brings the advocates of that system fairly on this part of the controversial ground. Let it be now proved that religion is not and cannot be relative, and, with these patrons of it, and all who are like minded, the cause of pædobaptism falls. Yet nothing is capable of more full and satisfactory proof. On all other occasions, all evangelical pædobaptists are among the staunchest advocates of this truth, and Mr. John Birt has well argued it in the production before us. We wait, however, to hear more from our brethren on this subject: for, as we have said, it is only for a moment that they have as yet thrown off their reserve; and the silence so carefully maintained upon it, in the review of Mr. John Birt's pamphlet in the magazine in which this frankness appeared, is somewhat ominous that this degree of incautiousness has been repented of and will not be repeated.

In the second place, Mr. Isaiah Birt referred pointedly to the subject of infant salvation, and asserted that pædobaptism, "with a partial, gloomy, and awful aspect, establishes a privileged order of dying babes." This in particular has excited the indignation of Dr. Wardlaw, who answers with some warmth, that he and many of his brethren are exactly of the same opinion as Mr. Birt and the baptists, and "esteem all children who die in infancy to be equally and certainly saved." This is doubtless very gratifying, and deserves to be specially noted. But as, on the one hand, it is no answer at all to Mr. Birt's assertion that pædobaptism, *not pædobaptists*, establishes a privileged order of dying babes; so, on the other, it is an acknowledgment that if pædobaptism has such a tendency, it affords a powerful objection to the system. This also is a point gained, and fairly entitles us to the use of the argument, if any can justly be drawn from this quarter.

In confirmation of his position that pædobaptism does establish a privileged order of dying babes, Mr. Isaiah Birt represented "the majority of pædobaptists in general" as believing in baptismal regeneration, a statement which Dr. Wardlaw has so far forgotten himself as to call "a rash and unfounded slander." Mr. John Birt, however, has triumphantly shewn that it is no "slander," nor in any degree "unfounded;" and Dr. Wardlaw has only to reply, that when he wrote he was "not thinking" of "pædobaptists in general," but only of evangelical pædobaptist dissenters from the churches of England and Scotland, who constitute a mere fragment of the immense masses concerned in the baptismal controversy. It remains, therefore, both asserted and proved, that the great majority of pædobaptists in general do believe in baptismal regeneration, and their system of course does "establish a privileged order of dying babes, with an aspect partial, gloomy, and awful." Nor is it at all unfair to form a judgment of the system itself, by a majority so vast and overwhelming.

But let the evangelical pædobaptist dissenters, strange as it is that they should be pædobaptists, let them have the privilege of choosing their own ground, and of departing from the original and almost universal principles of the system, in order to call in question and disprove if they can this very objectionable feature of it; and we will bring Dr. Wardlaw himself, an unexceptionable witness we presume, to shew that the attempt is utterly futile. He seems to triumph, indeed, on finding that, by the admission of infant salvation on general grounds, he can evade the charge of a distinction which is "partial, gloomy, and awful," but in his elation he has forgotten, perhaps, how completely with his own hand he has established "a privileged order of dying babes." These are his words:—

"Suppose now, in these circumstances, pædobaptists should fancy that, with respect to a particular class or description of children—those namely of the people of God—there are certain

intimations and promises in the Bible, such as seem to afford some additional and more especial grounds of favourable persuasion on their behalf, than those for the salvation of all—is there any thing in this that deserves to be stigmatized as 'partial,' gloomy, and awful?' If there is nothing on our part exclusive of a single soul from aught that can be shewn to be revealed; nothing that takes away or diminishes any degree of probability or of confidence afforded by general considerations—these still remaining the very same to us as to you; if the amount of what we do is, retaining the common reasons of hope for all, to add a specialty on behalf of some;—where is the repulsive gloominess, where the merciless austerity, from which, with a self-complacent satisfaction in the superior liberality and kindliness of your own system, you affect such a loathing recoil?" (Reply pp. 25, 26.)—In the system which maintains baptismal regeneration, Dr. Wardlaw, which the vast majority of pædobaptists hold, though you do not; and after so much warmth, we shall be sure to remember that you do not, though no one ever thought that you did. But your sentence is obviously, and very singularly incomplete. You have asked "where is the repulsive gloominess, and where the merciless austerity?" but gloominess and austerity were not the only things you had to disprove. You should have gone on to ask, where is the "privileged order of dying babes?" and these you will find in your own system, as described by your own pen. You "see certain intimations and promises in the Bible, such as seem to afford some additional and more special grounds of favourable persuasion on their part (the children of the people of God), than those for the salvation of all;" "the amount of what you do is, retaining the common reasons of hope for all, to add a specialty on behalf of some;" in other words, you establish "a privileged order of dying babes." And this comes out in your very attempt to prove that this allegation is falsely brought against the system you defend, and in the face of your recent declaration that you "esteem all children dying in infancy to be equally and certainly saved;"—a declaration which, after Mr. Isaiah Birt, we repeat, you cannot sincerely make and consistently hold, "without renouncing pædobaptism itself."

Such is the present aspect of the controversy. Two objections are brought against pædobaptism: the one, that it denies the essential spirituality of true religion; the other, that it denies the equal salvation of infants. These objections are admitted to be of considerable, if not of decisive consequence, and attempts have been made to repel them, but hitherto without success. It is not presumptuous then to conclude, that, *at present*, "the argument is ours:" "the popular feeling," doubtless, is still theirs; but the advocates of pædobaptism, we should suppose, will scarcely abandon so favourite a system in so forlorn a situation.

Practical and Internal Evidence against Catholicism; in Six Letters to the impartial Roman Catholics of Great Britain and Ireland. By the Rev. Joseph Blanco White, A. M. B. D. &c. London, Murray Albemarle Street. 8vo. pp. ix. 296. 9s. 6d.

We have read this book with great interest, and are glad to introduce it to our readers at the present time. The writer was once himself a Catholic, a Priest, high in office, and thoroughly acquainted with the nature and bearings of the system of Popery. He does not draw the picture of ages long since passed away, or of a system known only by the records of history: he displays the Popery of the present day, with the awful tendency of which he was at one time painfully acquainted.

The account he gives of himself is very striking. His grandfather was an Irish gentleman, who retired with his family and property to Spain. His father, though born in Spain, was early sent to Ireland, that he might gain an attachment to the land of his ancestors; and the present writer was the fruit of his marriage with a Spanish lady. At an

early period he was devoted to the service of the church, studied closely, gained distinction, was ordained and advanced while young; and as he owed his preferment to his theological knowledge, he wished to become acquainted with works that would increase and perfect it.

At this period, enjoying the honours of a situation which his merit had gained, with the prospects of higher and still higher honours, and with the ardour of youthful talents urging him forward—he began *to doubt!* Devotion, however, at first, scattered these light clouds; but they arose with increased darkness again and again, and prayer would scarcely dispel them. He called the truth of the Gospel in question; he was haunted with the horror of sins against the faith fixed in his soul by early education; and he endeavoured to counteract the doubts that were daily acquiring irresistible strength, by calling to mind the arguments he had read in defence of the Christian Religion, and by reading works on the same subject. In the execution of his office he had to preach to the royal brigade of Carabineers, *who came to worship the body* of St. Ferdinand, preserved in the king's chapel, and he delivered a discourse on Infidelity, which was published at the expence of the brigade. But, so rapidly were his doubts increasing, that at the end of a year from the preaching of this sermon, he was *bordering on atheism!*

Mr. White assures us that in his case, (and his intimate acquaintance with many others in similar circumstances, he informs us, enables him to affirm the same thing respecting them,) immorality and levity were not the causes of his infidelity;—but in countries where *Popery* reigns, it is so identified with *Christianity*, that whenever a man begins to doubt, there is but a step between him and infidelity. A plain relation is often the severest satire. Mr. White says, "'*I believe whatever the holy mother church believes*,' is the compendious creed of every member of the Roman communion!" So that unless a man has the happy facility of believing *whatever* the church teaches, there is no choice; he must, if he follows the argument necessarily arising from his own doctrine, become an *infidel*.

This, Mr. White assures us is not a mere theory;—he says, his knowledge of the most enlightened classes of Spain furnishes him with a multitude of sudden transitions from sincere faith and piety to the most *outrageous infidelity*, (p. 7.) What is worse, he adds, "though I am not at liberty to mention individual cases, *I do attest from the most certain knowledge* that the history of my own mind, is with little variation, that of *a great portion* of the Spanish Clergy!" (p. 8.) "I know but very few Spanish priests, whose talents and acquirements were above contempt, who had not secretly renounced their religion!" p. 60.

We cannot wonder at the anxiety which Mr. White felt in this situation. He says, an ardent wish seized him to fly from a country where the law left him "*no choice between death and hypocrisy*;" but affection to his parents retarded him. At length the approach of Bonaparte's army to Seville, enabled him to escape without betraying his real motive. He came to England; by the good providence of God he was gradually led to see that men who were *not* Roman Catholics *might* believe the truth of Christianity, and feel its powerful influence; and by slow degrees he was led to receive that Gospel as his hope, which he had before rejected as an imposition.

The picture drawn of the morals of many of the Spanish Clergy is truly awful, and the view given of *nunneries* is painful in the extreme. These abodes of papal tyranny often contain those who are worthy a far better fate; but they are too often defiled by iniquities which shew the wickedness that frequently reigns within the retirements of the *Holy Catholic Church*.

We should transgress all reasonable bounds if we were to bring forward a full detail of Mr. White's account of the opinions and maxims of the Romish Church. Judging from what he says, popery is still the same it ever

was;—it is not altered in its real nature, and indeed it is incapable of improvement. He affirms that there are two sorts of writers, whose books issue from the Roman Catholic press: one who still adhere to the Roman Catholic system, as it is professed in Catholic countries; the other who write for *the Protestant public*, and for those Catholics who cannot well digest the *real unsophisticated* system of their Roman head;—that the plausible writing of these men should be read by Protestants with jealousy;—that the *Book of the Roman Catholic Church* by Charles Butler, Esq. is an *artful picture*—a strange instance of the power of prejudice, and gives an incorrect view of the most essential duties of Catholics. The questions put to some foreign universities many years ago, during Mr. Pitt's administration, Mr. White calls "*irrelevant*," and says they gave ample scope to the *versatile casuistry* of those societies. He asserts, that in the court of Rome the maxim is still in force, that oaths in favour of heresy and heretics, are NOT *binding;* and that on a change of circumstances they could be absolved; he more than insinuates that the best informed Catholics *know* this to be the case:—that the old doctrine, that faith is not to be kept with heretics, where the Church can safely break it, even though sanctioned by *oaths*, is still the genuine doctrine of the Church of Rome!—that the translation of Pope Pius' creed, given by Mr. Butler is garbled, and that the Roman Catholic is bound by his *oath* and *vow*, to procure "that all under him, by virtue of his office, shall hold, teach and preach the doctrines of the Roman Catholic Church." To Mr. White it appears "an indubitable fact, that *sincere* Roman Catholics *cannot* conscientiously be *tolerant;*" and cannot conscientiously do their duty in a British Parliament without *moral guilt!* Such is his view of Catholic emancipation.

We should be glad to add his sentiments on the unity of the Catholic Church, and on the nature of the Church of Christ; in which, though we might not subscribe to every thing, yet there is much that we approve. But we would rather refer our readers to the work itself, which is worthy the attentive perusal of every Protestant, who will find amusement as well as instruction, by the accounts of numerous *miracles*, of which, probably, many of them, have been altogether ignorant.

The Amulet; or, Christian and Literary Remembrancer. Baynes and Son. pp. 396. 12s.

WE cannot but regard with unqualified detestation the conduct of those persons who attempt to enrich themselves by supplying our youth with the elements of demoralization in the form of prints and pamphlets, whose pestiferous influence has too frequently overpowered every precaution of pious education, and upright example. We could easily point to stations, in some of the leading thoroughfares of the metropolis, occupied by these daring venders of moral poison, whose labelled abominations invite the dissolute, ensnare the thoughtless, and disgust the virtuous. Such pest-houses, there is too much reason to conclude, have often become direct avenues to brothels, dungeons, and public executions.

From these caterers to the worst passions of our corrupted nature, we gratefully turn to those venerated patrons of early piety, who, in providing mental aliment, which may at once strengthen the understanding and fortify the heart, have successfully combined solid instruction with interesting narration and poetic beauty; heightened by chaste graphical illustrations. We are happy to say, that the AMULET is eminently a publication of this description, from whose pages, would our confined limits allow, we would gladly transcribe. We hope this elegant little volume will meet with liberal encouragement. Whoever may wish, at this season of the year, to present their youthful friends with an acceptable token of their regard, will find this work admirably adapted to their purpose.

Sermons by the Rev. Robert Gordon, D.D. Minister of Hope Park Chapel, St. Cuthbert's, Edinburgh. pp. 477.

We do not recollect, at any time, to have perused a volume of Sermons better adapted to detect and improve the moral and spiritual condition of the reader than that which we now introduce. Our estimate of their value will be easily ascertained, when we remark, that were it necessary to institute a comparison, we could be at no loss to give names whose brilliant, ingenious, and pathetic discourses might even more than parallel any thing of this description to be found in the Work before us; though had it been the primary design of the author to have shone in these qualities, he has afforded no equivocal evidence of his competency to have attained his object. But if a faithful representation of man's alienation of heart from his Maker, if a humbling development of the wretched and ineffectual expedients he adopts to obtain reconciliation, if a copious and impressive utterance of the method of redeeming love, if the most salutary directions as to the way in which this relief is to be sought, so as to secure the most enlarged enjoyment of its sublime advantages and most successfully accomplish the intentions of its infinitely beneficent author, if appeals on these unspeakably important subjects, presented in perspicuous language, strengthened by forcible illustration and urged by affectionate admonition, entitle published discourses to distinguished consideration, then, we conclude that these by Dr. Gordon must rank high in public approbation, and we sincerely hope they will be made extensively useful.

As an inducement to our readers to possess themselves of these valuable discourses we proceed to lay before them the following extracts; only premising that Dr. G.'s, continuous method makes this part of our duty somewhat difficult.

"It has often happened, for example, that individuals have, by the providence of God, been placed in a condition the most favourable for becoming acquainted with divine truth, where it was frequently brought before them as the most interesting and important of all subjects, and urged upon their attention by every consideration that could render it impressive and affecting; but it has often happened also, that they who have been so situated, have been dissatisfied with their condition on this very account, and have sought to make their escape from it, in the hope of getting quit of a subject towards which they felt nothing but aversion and dislike. With this view, such persons have been known successively to withdraw themselves from situations where they could not avoid having the unwelcome topic frequently brought under their notice; and some who had been graciously arrested in their infatuated attempt thus to make their escape from the compassion and mercy which pursued them, have been heard to acknowledge, that when, after placing themselves in circumstances where they hoped to have been set at liberty from their former bondage, they found that they were still in contact with some who could not remain indifferent to their spiritual interests, they felt as if they had been doomed to a most painful persecution, and longed for a condition where they should be altogether let alone on the subject of their souls' concerns, as for a state of permanent and undisturbed repose. These are matters of fact, and that they are of no rare occurrence is, I fear, but too evident, when we bear in mind, that many, whose spiritual advantages in early life have been greatest, are found at a future period to be pre-eminent in guilt, even among their guiltiest associates. When such, therefore, as are seeking to make their escape from all thoughts of God and of spiritual things, are permitted to succeed, when their worldly schemes do so prosper, as to place them in the circumstances in which they longed to be placed; and when they find themselves not only removed from all that can remind them of divine truth, but surrounded with every thing that tends to strengthen them in their hostility against it; is there not something deeply alarming in that very success? Is it not like an intimation from providence, that God is about to withdraw himself from them, because they have sought to withdraw themselves from him? And does not the contemplation of such a state of spiritual desertion give unspeakable solemnity to the admonition of the prophet, 'Seek ye the Lord while he may be found, call ye upon him while he is near'?" p. 148.

Most earnestly would we press upon the attention, especially of our young readers, what we have thus transcribed. Our narrow limits, and the claims of others, will not, at present, allow us to advance further. We hope, however, this work will obtain a circulation that will fully entitle us to anticipate that, at no distant period, it will become our duty to renew our attention to Dr. Gordon.

LITERARY RECORD.

New Publications.

1. *Memoirs of the late Miss Jane Taylor*, by her brother, Mr. Isaac Taylor, jun. 2 vols. crown 8vo.

2. *Solemn Recollections, before, at, and after the Celebration of the Lord's Supper.* By the Rev. B. H. Draper. 12mo. boards. 1s. 6d. Plain and pious, well adapted to promote those devotional feelings which ought always to accompany the "Communion of the body and blood of Christ," and suited, especially, to such persons as cannot purchase larger treatises, or have not sufficient leisure to rend them.

3. *Hebrew Tales*, selected and translated from ancient Hebrew Works: to which is prefixed, an Essay on the still existing remains of the Hebrew Sages of a later period than the Maccabees, and on the character and merit of the uninspired ancient Hebrew Literature generally. Price 7s. 6d.

4. *The Consistent Christian, and Good Deacon, delineated. A Sermon, occasioned by the decease of the late Mr. Job Heath; preached at Maze Pond, on Lords'-day, November* 19, 1825. By Joseph Ivimey, Price 1s.—Mr. Heath was for nearly thirty years a most honourable and useful deacon of the Church in Maze Pond, Southwark, of which he had been a member almost half a century. Mr. Ivimey's Sermon, founded on 3 John, 11, 12, is a just tribute to his worth; for, like Demetrius, he had "a good report of all men, and of the truth itself." The *Deacons* of our Churches will derive much benefit from the perusal of this discourse.

5. *The Analytical Part of Principia Hebraica.* By T. Keyworth. Price 8s.

6. *The Select Works of Abraham Booth.* 18mo. 6s.—Very neatly printed, in a pocket volume, containing "The Reign of Grace," "Glad Tidings," and "Essay on the Kingdom of Christ," either of which may be had separately.

7. *Time's Telescope for* 1826; *with an Essay on the physical Powers, intellectual Faculties, and moral Perceptions of Man. By Thomas Myers, LL. D.; and Introductory Poems*, by J. H. Wiffen, &c. 12mo. Price 9s.—"Time's Telescope" is an elegant and useful instrument. It commands an extensive field of view, gives correct representations, and is well mounted, highly polished, and richly adorned. Who, that can spare the very reasonable sum of nine shillings, would be without such a telescope?

8. *The Dance of Death, of the celebrated Hans Holbein; in a Series of fifty-two engravings on wood, by Mr. Bewick; with letter-press Illustrations.* 18mo. Price 4s. 6d.—These engravings are admirably executed; of the letter-press illustrations we cannot speak in very high terms; and of the usefulness of the book we have many doubts. *Death* is too solemn a subject to be made the source of amusement, or even on the innocent gratification connected with the fine arts.

In the Press.

Devotional Verses. By Bernard Barton, Author of "Poetic Vigils," &c.

Domestic Preacher; or, short Discourses from the original MSS. of some eminent Ministers. 2 vols. 12mo.

Hints for Ministers and Churches. By the late Rev. Andrew Fuller.

Selections from the Works of Dr. John Owen. By the Rev. W. Wilson, D. D. Author of "Selections from Leighton's Works," 2 vols. 18mo.

The Rev. Christopher Anderson has in the press a Work, called "*The Constitution of the Human Family; with the Duties and Advantages which are involved in that singular Constitution.*"

Paley's Natural Theology, illustrated by a Series of coloured Plates, and explanatory Notes. By James Paxton, Member of the Royal College of Surgeons, London. Dedicated, by permission, to the Bishop of Durham.

A new Edition of "*Thornton Abbey*," will soon appear.

The Ordinance of the Lord's Supper, illustrated. By William Orme, Author of the Life of Owen, &c. &c.

The Baptist Family, translated from the French.

The Doctrine of Eternal Reprobation disproved. By James Hargreaves. Second Edition, considerably enlarged.

Nearly ready, "*Conversations of a Father with his Son on Natural Philosophy.*" By the Rev. B. H. Draper. Intended as a Reward Book for Sunday Schools.

A Second Edition of Mr. Gibb's Works on Baptism, enlarged, will shortly be published.

In the course of January will be published, a Second Edition of "*The Remains and Memoir of the late Rev. Charles Wolfe*," Author of the Poem on the Burial of Sir John Moore. By the Rev. J. A. Russell, M. A. Handsomely printing in one vol. 8vo. with a Portrait of the Rev. C. Wolfe, and an Engraving taken from the Monument erected to the memory of Sir John Moore, in St. Paul's Cathedral.

OBITUARY.

MRS. ANN FULLER.

The subject of the following obituary was the daughter of the late Rev. William Coles, of Ampthill, in Bedfordshire. She had the privilege of a Christian education, enforced by a consistent example in both her parents; but she does not appear to have entertained a permanent and prevailing conviction of the importance and desirableness of personal religion until she was about twenty years of age. At that time, a young woman called on her father, to propose herself as a member of the church of which he was the pastor. The experience of this young woman made a deep and salutary impression on the mind of Miss Coles. She reflected on the superior advantages with which she had been favoured, and felt humbled that they had not produced in her mind a corresponding decision of character. Nor were these convictions evanescent. She promptly resolved on making a public avowal of her repentance toward God, and her faith in the Lord Jesus Christ; and upon that profession she was shortly after baptized. Her relation to the Church, of the manner in which she had been brought to the knowledge and love of the truth, was remarked to be particularly clear and satisfactory. Her theoretical views of divine subjects were exceedingly correct; and a becoming deportment, through a long succession of years, proves her knowledge to have been experimental.

In 1795, she entered into a matrimonial connexion with the late Mr. Fuller, of Kettering; and, for nearly twenty years, greatly contributed to his happiness by her piety and prudence. In many respects, she was admirably qualified for the wife of a Christian minister. But she did not possess those social habits which induce an active and affectionate intercourse with the members of a church and congregation, and which, while they are eminently calculated to win the esteem of a people, form a powerful auxiliary to the instructions of a pastor. This defect, however, did not arise either from pride or indifference; but from a constitutional reserve, strengthened by an education, which, with all its excellencies, was perhaps too retired and secluded. To her husband, not less in his public capacity than as a Christian, she was a most suitable companion. His usefulness was never counteracted by her indiscretions; and he was greatly indebted, in his various pursuits, to her judicious counsels. He never undertook any thing of importance without consulting her; and he rarely, if ever, acted contrary to her advice. As long as their union was permitted to continue unbroken, it might justly be said, "The heart of her husband doth safely trust in her."

She continued to reside at Kettering until about two years since, when she removed to Bristol; where she died, on the 29th of October, aged 51. Her remains, by her own desire, were removed to Kettering, and interred with those of her husband. Mr. Hall, the pastor of the church, of which she continued a member until her death, preached a sermon on the occasion, from 2 Thes. ii. 16, 17; more particularly, from the expression, "good hope, through grace."

Previously to her last illness, she felt an habitual dread of death. She could not realize the poetic fiction of its sweetness and loveliness. Her ideas on this subject were scriptural. She considered death as "the last *enemy*;" and though she possessed, as she emphatically said, "a good hope" of eternal life, yet her feelings revolted at the prospect of the final struggle. It is somewhat remarkable, that during the last interview she was permitted to enjoy with two of her friends, her thoughts were, at their suggestion, directed to this subject. She told them her ideas were

perhaps different from those of some Christians; and promised each of them, at their request, that at a subsequent interview she would state her views more minutely. The anticipated interview, however, never occurred; for within a very short time she was called upon to experience the solemn conflict. In the trying hour, she was not harassed by any fears; for to herself her decease was unexpected. Thus, by concealing the approach of the enemy, her Heavenly Father kindly relieved her from the fear of death. The state of her mind, during the whole of her illness, was such as might be expected in a Christian, in a season of affliction. The consolations of the Gospel, as applicable to such circumstances, she fully realized; and when occasionally, in consequence of her thoughts being directed by her friends to the subject of a future existence, a sudden conviction flashed on her mind that her affliction might terminate in death, she felt those consolations more powerfully, and realized them in all their fulness. But as her prevailing conviction was that she should recover, her sentiments and feelings on the eternal world were not expressed so continuously, nor so frequently, as might otherwise have been expected. It was, however, highly gratifying to her friends, that what little she said, was indicative of a mind habitually reposing on the mercy of God, through Jesus Christ. Not that they would have entertained any doubt of her glorification, had she under such circumstances, been removed without any dying testimony; for "whom he justifies, them he also glorifies;" and the best criterion of an interest in the justifying righteousness of Christ, is the sanctification of the heart and life.

The following relics of her diary, afford a pleasing specimen of what was the state of her mind in general. They are without dates.

"*That I may be found in Him.*—O what a word is that! when any person departs this life, it is usual to say of their friends and relatives, They have *lost* such a friend. True it is, they are lost to this world. They have no more share in any thing that is done under the sun; but if they were believers in Christ, they will be *found* in Him, at the last day. Who can estimate the full extect of such an expression as this; or the state of blessedness it includes? To be found in Christ, is to be interested in all he has done and suffered—his atonement, his righteousness, his intercession. O Lord, grant that I may thus be found in that day: not having on my own righteousness; but that which is through the faith of Christ, the righteousness which is of God by faith."

"I have this evening heard of the death of a member of the church, who died full of peace and hope. I desire to feel thankful for the support afforded her, and would humbly pray that I may be so favoured in my latter end. O, to be a follower of those who through faith and patience inherit the promises!"

"I have been thinking this morning, of the privileges the people of God enjoy in *the communion of spirits*—if I may so call it. However distantly they may be situated from each other in person, there is one general place of rendezvous for kindred minds—this is a throne of grace. Oh! how much we live below our mercies, and wrong each other and ourselves, when we do not to the full avail ourselves of this distinguishing privilege. Surely this, improved as it ought, would in a great degree compensate for the absence of dear friends from each other. We might here be the means of rendering the most effectual assistance to each other. O my soul! I would now charge thee, before the Father of mercies and the God of all grace, to be found more constantly and more earnestly engaged in this important branch of Christian duty. O Thou, from whom every good and perfect gift cometh! I look up to thee for grace and strength to enable me to discharge this and every other part of duty; for all my sufficiency is of thee."

"O Lord! thy footsteps are in the deep waters. All things seem dark around me, as it respects thy dispensations, both in a way of providence and grace. Will light and deliverance ever

arise? To the upright there ariseth light in darkness. O may I be found of that number! O Lord, I have no distrust of thy veracity and faithfulness to thy promises, but I distrust myself. May it be my chief concern, to seek first the kingdom of God and his righteousness, both for myself and my children; and then I may safely trust that other needful good will be added."

REV. THOMAS CLAYPOLE.

On Sunday morning, November 27th, 1825, departed this life, after a long and painful affliction, our esteemed brother, Thomas Claypole, Minister of the Baptist Church at Upottery (Devon), at the age of 53 years. During the painful progress of the disorder (the dropsy) he evinced that the Gospel, which formed the substance of his ministry for many years past, was a source of consolation to him during his acute sufferings. He anticipated eternal felicity, through the finished work of the Lord Jesus Christ, and he was enabled to shout victory through the blood of the Lamb. His end was peace.—As a Christian minister he was perfectly biblical, aiming in all his labours to exhibit Christ as the only hope of a conscious broken-hearted sinner.—He possessed a good share of general knowledge, and being naturally of a communicative disposition accompanied with urbanity of manners, his company at once proved refreshing and desirable; in fact, it was only to know and be acquainted with him, in order to feel the sweet constraint of Christian affection. His remains were interred in the burying-ground belonging to the Meeting (close by the ashes of the late Rev. — Rippon, father of the present Dr. Rippon) by the brethren, Horsey of Wellington, and Lush of Honiton; the former of whom preached on the melancholy occasion to a crowded assembly from 1 Tim. i. 15. a text fixed on by our departed friend.—He has left a widow and five children, who with the church and a numerous circle of acquaintance mourn his loss.—W. L.

REV. GEORGE ATKINSON.

Died, on Lord's day, Nov. 20. 1825, the Rev. George Atkinson, Pastor of the Baptist church at Margate, over which he had presided about 25 years.

GLEANINGS.

MODE OF BAPTISM AMONG THE ARMENIANS.

From the journal of the Rev. Joseph Wolf, the agent of the London Society for promoting Christianity among the Jews, we extract the following interesting particulars relative to the mode of baptism among the Armenians:

Mr. W. proposed a series of questions to the Bishop of that persuasion, resident at Bassorah, on the borders of Persia. In answer to the question, "What is their manner of baptism?" the Bishop replied:—"The godfather takes the child, and stands at the door of the church. The priest cometh, and asks, 'What do you wish?' The godfather says, 'I wish the child to be baptized.'—*Priest*, (prays and says), 'Do you believe in the glorious Trinity?'—*Godfather*. 'Yes, I myself and the child do believe in the glorious Trinity, God, Father, Son, and Holy Ghost; one of those three is Christ, the true son of God, and our Saviour, born of the Virgin Mary by the Holy Ghost, born after nine months, whom we believe to be perfect man and perfect God. He preached in the world, and suffered all the pains of the Cross, was crucified, died, and was buried for the sake of our in-dwelling sin; and by this he saved us from the power of the devil, and after three days he rose again, and then ascended upwards towards heaven, where he sits at the right-hand of the Father, and he will come again to judge the quick and the dead. Then they enter the church near the water. The priest prays over the water, and puts three drops of the holy oil into the water, and then the priest asks the

godfather three times, 'What do you wish for this child?'—*Godfather.* 'I wish you to baptize the child to be saved from original sin and the devil, and to serve the Lord.' —*Priest.* 'It shall be done according to your desire.' Then the priest puts the child into the water, and washeth the head with three handfuls of water, and prays, and saith, 'I baptize thee in the name,' &c. and then dips the child three times in the water, and names the child, and then gives it to the godfather, and says thus: 'Christ having been baptized in the river Jordan, the heavens were opened, and the Holy Ghost descended upon him like a dove.'—Then the priest prays again, and anoints with ointment, 1st. The forehead of the child, saying, 'The holy oil put on thy face, may it be to thee a seal of the Father, Son, and Holy Ghost, that his grace should be upon thee!'—2d. On the eyes of the child, saying, 'Oh! that thy eyes may be opened, and that thou mayest never slumber the sleep of eternal death!'—3d. He anoints the ear of the child, saying, 'Oh! that thou mayest hear the commands of our Saviour and the Gospel?'—4th. He anoints the nose of the child, saying, 'Oh! that it may be a savour to you of the world to come!'—5th. He anoints the mouth of the child, saying, 'Oh! that every evil conversation may be banished out of the mouth.'—6th. He anoints the hands of the child, saying, 'Oh! that thy hands may be always prone to do good!'—7th. He anoints the child upon the heart, and saith, 'Oh! that the Holy Spirit may be put into thy heart, and give thee a new heart.'—8th. He anoints the back, and saith, 'By this seal of the Holy Ghost mayest thou be kept from the insidious assaults of the devil!' and lastly, he anoints the feet of the child, saying, 'Oh! that thou mayest walk in the best road leading to life everlasting.'—The child wears for three days a white shirt and a coat of white and red colour, indicating the divinity and humanity of Jesus Christ; some drops of the consecrated wine are given to the child."

RECOLLECTIONS AND ANTICIPATIONS.

Thirty years ago, there were many hundred millions of human beings alive who are now dead. It requires not the aid of inspiration to foretel the same catastrophe respecting hundreds of millions now living, in thirty years to come.

Thirty years ago, all Europe was involved in the French Revolutionary War, the most atrocious and diabolical strife, in which the lives of men were ever thrown away, since the age of Nimrod, by the most humane, intellectual, and religious nations under the sun, in comparison with whom nearly all the rest of the people of the earth are cruel, ignorant, idolatrous barbarians! Such is the consistency of the human character. We dare not prophesy that the crimes and cruelties of a similar conflict will not be removed for thirty years to come.

Thirty years ago, Mr. Pitt was in the zenith of power, and Mr. Fox in the nadir of opposition, balancing between them our political sphere, amidst those disturbing forces of tremendous energy, which then were shaking the whole system of civilized society around. They are now sleeping side by side, under their marble tombs in Westminster Abbey, and our little world of politics is in equilibrium still, without them. "We ne'er may look upon their like again;" and yet what reason is there to question that two as great as they, and better paired to to serve their country, by union rather than by contention, may arise in thirty years to come?

Thirty years ago, the National Debt was some two or three hundred millions. By able management it has been raised in the interval, to thrice that sum. But it already shows such symptoms of decay, that unless some new war be engaged in to recruit it, there is cause to fear it may be reduced to the first-named amount in thirty years to come.

Thirty years ago, the Slave-trade was a lawful, honourable, humane, and Christian occupation. It is now piracy, and persons engaged in it are liable to be "hanged by the neck until dead," at the yard-arm. Human laws are ever varying,—justice is eternal. Slavery itself is *now* as lawful, honourable, and Christian a thing as the Slave-trade was then;—there are some signs of the times which afford a hope, that, by a natural demise, a legal execution, or actual suicide, our colonies will be rid of this curse in thirty years to come.

Thirty years ago, Bonaparte was not known, except as an artillery officer in the French army. His campaigns in Italy, Germany, Egypt, Syria, Poland, and Russia, his chief Consulship, his Imperial dignity, his abdication, his exile in Elba, his return to Paris, his overthrow at Waterloo, his imprisonment at St. Helena, and his death, have all been and gone, and are as if they had never been, except in their consequences, which will not cease to be implicated with the fate of nations till the world's end. There may be a boy at school, this day, or rather, at home, during the Christmas vacation, who shall arrive at equal eminence of power, glory, and dominion, over the destinies of man, through life and beyond the grave, in thirty years to come.

Thirty years ago, the small-pox was a perpetual pestilence walking in darkness

throughout the world, wherever ships and armies, merchants or travellers from Europe had visited. Vaccination has chased this fiend from the rising of the sun to the going down of the same, and from the shores of Greenland to Patagonia. There will scarcely be a pocked-marked face to be seen thirty years to come.

Thirty years ago, there was scarcely a poet living among us except Cowper and Peter Pindar. There are now as many authors of volumes of verse as days in the year,—aye, even in leap-year,—we had almost said hours. The works of thirty of these may perhaps be remembered for thirty years to come.

Thirty years ago, there were neither gas-lights, nor steam-packets, nor safety-lamps, nor life-boats, nor a hundred other useful mechanical and philosophical inventions. All these will most probably be improved beyond what can be anticipated in thirty years to come.

Thirty years ago, there were neither Bible, nor Missionary, nor tract, nor School Societies, for the instruction and conversion of heathen at home and abroad in the only true religion, of all that bear that desecrated name under heaven. There are now about fifty parent institutions of this kind, whose progeny of auxiliaries at least reach a thousand, and whose income amounts to nearly half a million sterling. It is not unreasonable to expect that these may be increased tenfold, at the least computation, during thirty years to come.—*Sheffield Iris.*

DIVERSITY OF COLOUR IN MATERIAL OBJECTS, A PROOF OF THE WISDOM OF THE DEITY.

"It is essential to the present mode of our existence, and it was evidently intended by the Creator, that we should be enabled easily to recognise the forms and properties of the various objects with which we are surrounded. But were the objects of nature destitute of colour, or were the same unvaried hue spread over the face of creation, we should be destitute of all the entertainments of vision, and be at a loss to distinguish one object from another. We should be unable to distinguish rugged precipices from fruitful hills; naked rocks from human habitations; the trees from the hills that bear them, and the tilled from the untilled lands. 'We should hesitate to pronounce whether an adjacent enclosure contain a piece of pasturage, a plot of arable land, or a field of corn; and it would require a little journey, and a minute investigation, to determine such a point. We could not determine whether the first person we met were a soldier in his regimentals, or a swain in his Sunday suit; a bride in her ornaments, or a widow in her weeds.' Such would have been the aspect of nature, and such the inconveniences to which we should have been subjected, had God allowed us light, without the distinction of colours. We could have distinguished objects only by intricate trains of reasoning, and by circumstances of time, place, and relative position. And to what delays and perplexities should we have been reduced, had we been obliged every moment to distinguish one thing from another by reasoning! our whole life must then have been employed rather in study than in action; and, after all, we must have remained in eternal uncertainty as to many things which are now quite obvious to every one as soon as he opens his eyes. We could neither have communicated our thoughts by writing, nor have derived instruction from others through the medium of books: so that we should now have been almost as ignorant of the transactions of past ages, as we are of the events which are passing in the planetary world; and, consequently we could never have enjoyed a written revelation from heaven, nor any other infallible guide to direct us in the path to happiness, if the Almighty had not distinguished the rays of light, and painted the objects round us with a diversity of colours:—so essentially connected are the minutest and the most magnificent works of Deity."—*Dick's Christian Philosopher.*

LORD BYRON AND CHRISTIANITY.

Captain Medwin relates the following anecdote of Lord Byron:—"Calling on him the next day, we found him, as was sometimes the case, silent, dull and sombre. At length he said; 'Here is a little book somebody has sent me about Christianity, that has made me very uncomfortable: *the reasoning seems to me very strong, the proofs very staggering. I don't think you can answer it, Shelley; at least I am sure I can't, and what is more, I don't wish it.*'"—Conversations of Lord Byron, 8vo. p. 91.

INTELLIGENCE.

FOREIGN.

AMERICA.

American Sunday School Union.

The following Extracts are taken from the First Report of the "American Sunday School Union."

"Impressed with the importance of well directed missionary labours, and the formation of a separate missionary fund having from the beginning entered into their scheme of operations, your Board, during the year, have had in their employ for different portions of time, six missionaries, whose instructions required them to establish new Sabbath schools, visit old ones, revive, animate and encourage such as *were languishing*, organize auxiliary unions, explain the objects of the Society, and by all proper means extend its influence and usefulness. And in proportion to the money and labour expended, no measure has been adopted by your Board with more signal success than these missionary appointments.

"On the whole, according to the information received by your Board, at the time of preparing this report, there are in connexion with this Society *three hundred and twenty-one* auxiliaries, *one thousand one hundred and fifty* schools, *eleven thousand two hundred and ninety-five* teachers, and *eighty-two thousand six hundred and ninety-seven* scholars. The whole amount of teachers and scholars who have become hopefully pious during the year has not been ascertained; many of the reports having omitted to give the numbers; but we have authority to announce more than two thousand of the former, and more than one thousand of the latter, as having joined the church since their connexion with the Sunday schools. Of Sunday scholars not connected with the American Sunday School Union, there are in our country, according to the best estimate we have been able to form, about forty-five thousand, which added to the eighty-two thousand under your care, make the total amount *one hundred and twenty-seven thousand* Sunday scholars in the United States of America."

[*Connecticut.*] "John and Robert, of Irish Roman Catholic parents, were found by our teachers while visiting their district, and induced to join the school in June, 1823. John was nine years of age, and Robert seven. Both were very backward, but John could read quite indifferently, while Robert could speli words of two or three syllables. A lesson was given to the eldest to commit to memory, which he accomplished, and recited the Sabbath following. Robert inquired with much concern of his teacher, if he could not point out to him a way of reciting as John had done, or if he must wait until he could learn to read. He was told, that if his brother John could study his lesson aloud (while at home) it would give him an opportunity of learning the verses, at the same time, provided he would be attentive. The child seemed much pleased with the plan, and on the following Sabbath recited the same number of verses with his brother, which he had acquired in the manner proposed, and which he continued to do until he learned to read, which was in the course of a few weeks, when he recited an equal number with the most forward in his class.

"The boys became much attached to the school, but as the weather grew colder, it was observed that they were alternately absent for some Sabbaths, and on the teacher's questioning Robert as to the reason, he seemed very reluctant to give it. As the school was about closing, nothing further was said, but on the next Sabbath, as John appeared, and his brother was absent, the teacher insisted on his assigning the true cause of Robert's absence, and remarked to him, that it was certainly very singular that they should be *accidentally* detained by turns from the school, and that he feared they were becoming less fond of it. This was a charge which the boy could not feel that he deserved, as was evidently evinced by his bursting into tears, and observing as an excuse for his absent brother, 'Sir, I have on Robert's shoes, and he could not come.' 'Have you but one pair of shoes, then, between you,' inquired the teacher, 'Yes, sir,' he replied, 'Robert takes them one Sabbath morning, and comes to the Sabbath school, and to church, and I take them next.' The following week another pair of shoes was provided, and the boys were both punctual at the school, until the family removed to New York, which was within a few weeks after the above mentioned occurrence, where, it is hoped, some pious teacher may be made instrumental in pointing them to the Lamb of God who taketh away the sins of the world."

[*New York.*] "The pastor of a congregation in a neighbouring town in New Jersey, has given the following interesting statement to one of the committee: In his congrega-

tion the interests of vital piety had for a long time languished. Of twelve teachers in the Sabbath school attached to his church, two only were professedly pious. These two had long mourned over the condition of their impenitent fellow teachers, and a few weeks ago inquired of their minister what they should do to induce them to become more deeply and piously engaged in the work they had undertaken. They felt that they needed their Christian co-operation, their prayers, their religious example, and their influence. After solemn consideration of the subject, and prayer for direction, it was agreed that one hour every week at a special time, should be set apart by them, to pray for their impenitent fellow teachers. The engagement was religiously observed. Not many weeks elapsed before *three* of the teachers came trembling to their minister, bowed down with a deep consciousness of their ill desert, asking the way to eternal life. Not many days passed before they found peace and joy in believing. Shortly after this, *five* more of the teachers came, and with the deepest solicitude for their eternal welfare inquired, 'What they should do to be saved.' They too are now rejoicing in a good hope through grace of pardon and everlasting life: and thus *ten* of the teachers have become hopefully pious. The revival extended to the congregation, and several others have been released from the thraldom of sin, and introduced to the enjoyment of that liberty wherewith Christ 'maketh his children free.'

Revivals of Religion.

[*Among the Mohawks.*] A letter from the Rev. Alvin Torry, a Methodist missionary among the Mohawk Indians, on Grand River in Upper Canada, dated on the 13th ult. says: "Such extraordinary outpourings of the Spirit of God, have probably not been witnessed since the days of the apostles. Last sabbath I had the satisfaction of baptizing forty-five Indians, who had lately professed faith in Christ. We have one hundred converted Indians in one society, and a very promising school at the mission house. I am about to set off to the west, to establish another mission, nearly sixty miles from this, and build a house for that purpose. The subject of Indian missions has become so popular, so interesting and important, that the governor of the province proposes to assist. The religious excitement among these red men of the forest cannot be described. There are constantly new openings for preaching, and a general turning to the Lord."

[*At Centreville, Ohio.*] "On Sunday, the 4th inst. 35 persons were admitted to the communion of the church at Centreville, Columbiana county, Ohio, and from twenty-five to thirty more are said to be seeking the blessings of the kingdom of God. The Presbyterian congregation of Centreville was organized three years ago. Rev. James Robertson, pastor of Bethel and Bethsaida congregations, has employed there only one sixth part of his time in the performance of ministerial duty, since May, 1824; and since the third Sabbath of September following, fifty-six have been added to the church. Within the last four years, two hundred and thirty-four have been added to the churches under Mr. Robertson's care."—*Pittsburg Recorder.*

DOMESTIC.

BRITISH AND FOREIGN BIBLE SOCIETY.

Our readers will rejoice to hear that the Apocryphal Controversy is at length terminated. The following circular, containing this gratifying information, has been issued by the Committee of the Bible Society:—

London, November, 28, 1825.

DEAR SIR;

THE earnest attention of the Committee having been solicited, by certain Members of the society, and also by many of the Committees of its Auxiliaries, to the propriety of affording aid, from the Funds of this Institution, to the circulation of Foreign Editions of the Scriptures, which contain the Apocrypha; the subject was referred to a special Committee, appointed for that purpose; from which, as well as from the General Committee, it has received the most mature consideration. The result we are instructed to transmit to you in the subjoined Resolution.

It is our fervent prayer, that the harmony which has hitherto subsisted among the Members and Friends of this Institution, both at home and abroad, may be preserved to the latest age; and that the Society may long continue to prove a blessing to the Christian Church, and also to the World at large.—We have the honour to remain, dear Sir, your faithful and obedient Servants.

Andrew Brandram,
Joseph Hughes,
C. F. A. Steinkopff. } *Secs.*

British and Foreign Bible Society.

Nov. 21, 1825.

At a meeting of the Committee, summoned for the purpose of receiving the Report of the Special Committee, appointed on the 1st of August, to consider the proceedings and communications on the subject of the Apocrypha:—The Report of the Special Committee was read and received.

The Committee, in accordance with the spirit of the recommendation in the Report of the Special Committee, adopted the following resolution; viz.—"That the Funds of the Society be applied to the printing and circulation of the Canonical Books of Scripture, to the exclusion of those Books, and parts of Books, which are usually termed Apocryphal; and, that all copies printed, either entirely or in part, at the expense of the Society, and whether such copies consist of the whole, or of any one or more of such Books, be invariably issued bound; no other Books whatever being bound with them; and, further, that all money grants to Societies or individuals be made only in conformity with the principle of this regulation."

Nov. 28.

At a meeting of the Committee, specially summoned to confirm the proceedings of the last meeting; the Right Hon. Lord Teignmouth, President, in the chair; the minutes of the last meeting were read and confirmed.

Extracted from the minutes,

JOSEPH TARN,
Assistant Secretary.

We are informed, that since the above circular was issued, the Committee have received many letters from Auxiliary Societies, expressing the satisfaction with which the decision has been received.

LONDON BAPTIST BUILDING FUND.

MR. EDITOR,

Very few Baptist ministers from the country have visited London during the year 1825, to collect monies for the building and repairing of Meeting-houses. This is one proof of the utility of the London Baptist Building Fund. This Society, in the first nine months, distributed, to twelve cases, £1040.—They hope to make another distribution in January, at their First Annual Meeting. [See Advertisement on the cover.] To this meeting all persons who pray for the extension of the Redeemer's kingdom, are respectfully invited.

J. HARGREAVES, *Sec.*

BAPTIST HOME MISSIONARY SOCIETY.

THE Committee of this Society are under the painful necessity of renewing their appeal to the liberality of the religious public, under circumstances of greater urgency than at any former period.

The Society has now TWENTY-FIVE Missionaries, who are chiefly dependent on its funds for support. To meet the just claims of their labours, at the close of last quarter, the treasurer was called upon to advance a sum much larger than any previous deficiency has required at this season of the year. The time is now arrived, when assistance has annually been afforded to a number of village preachers, in defraying travelling expences; and when it was hoped some of the numerous and urgent applications for additional Missionaries, would have been attended to: but without funds, the Committee can, at present, proceed no farther. Whilst they hereby inform those Individuals who have been long waiting for aid, the *true* and *only* reason of its being delayed, they would, at the same time, renew their urgent and affectionate appeal to every disciple of the Lord Jesus, "*who has this world's goods, and knows that many of his fellow-countrymen are in want*" of religious instruction, which, by a trifling sacrifice on his part, might be sent to them; and beseech him, by the mercies of God, not to shut up the bowels of his compassion against his kinsmen, according to the flesh; but, by the promptitude of his liberality, shew in what degree "*the love of God dwelleth in him.*" Donations and subscriptions will be thankfully received by the Secretaries, and by Samuel Salter, Esq. No. 50 Newgate Street.—Committee Room Fen Court, Fenchurch Street, Dec. 24, 1825.

F. A. Cox, LL.D. } *Secs.*
John Edwards. }

ANTI-SLAVERY SOCIETY.

A general Meeting of this Society was held at Freemason's Hall, on Wednesday, Dec. 21, W. Wilberforce Esq. in the chair, when it was unanimously resolved to petition Parliament to adopt decisive measures for the gradual abolition of Slavery throughout the Colonial possessions of Great Britain. We hope our friends will not be inactive on this important occasion. Petitions from congregations in the country may be sent to the Publishers of this Magazine.

ORDINATIONS, &c.

BURSLEM, STAFFORDSHIRE.

ON Tuesday, Sept. 27, 1825, Mr. B. Hodgkins was ordained pastor of the Particular Baptist Church, Burslem, Stafford-

shire Potteries. The Rev. H. Smith, of Newcastle, commenced the service with reading the Scriptures and prayer. The Rev. A. Smith, of Uttoxeter, delivered the introductory discourse, asked the questions, and received the confession of faith.—The Rev. C. E. Birt, M.A. of Derby, offered the ordination prayer, and also delivered the charge to the minister, from Col. i. 28, 29; the Rev. S. Phillips, of Witchurch, preached to the people from 1 Thess. v. 12, 13; the Rev. R. W. Newland, of Hanley, (Independent,) concluded in prayer. The Rev. E. E. Elliott, of Burton-upon-Trent, preached in the evening from Luke xxiv. 50, 51.—A pleasing solemnity pervaded the whole assembly, which was respectable and numerous. The prospects are encouraging here, and the congregation gradually improves.

MILL END, RICKMANSWORTH, HERTS.

On July 7, 1825, Mr. W. Bolton was ordained pastor of the church at Mill End, Rickmansworth. Mr. W. Upton delivered the introductory discourse; Mr. Tomlin, of Chesham, offered the ordination prayer; Mr. Chin, of Walworth, gave the charge, 2 Tim. 4, 5; and Mr. James Upton, senior, addressed the church, Heb. xiii. 20, 21.; Mr. Stodhart preached in the evening. Messrs. Cooper and May, of Amersham, and Mr. West, of Chenies, engaged in the devotional services.

LIVERPOOL.

Another Particular Baptist Church was formed at Liverpool, Nov. 3d, 1825. The individuals composing it were heretofore members of the church meeting in Byrom-street, late under the pastoral care of Mr. Moses Fisher. They were sixty-two in number. The circumstances which led to this interesting event cannot be here detailed, nor is it necessary; suffice it to say, that the separation of these members for this purpose was effected amicably and honourably; and the field of labour is important and extensive, as may well be supposed in so large and populous a town as Liverpool, which affords abundant room for extended and increased exertions in the Sacred cause.

The meeting was held in the Welsh Baptist Chapel, Edmund-street, the use of which was kindly granted for the occasion.

Mr. Hawkins, of Weymouth, now supplying the church in Byrom-street, commenced by reading the Scriptures and prayer; Mr. Stephens, of Rochdale, delivered an introductory address, founded on Titus iii. 5, 6, peculiarly expressive of the views of Divine truth entertained by the persons about to be thus united in Gospel bonds. The members then gave to each other the right-hand of fellowship, and appointed four deacons (two of whom previously held that office in the church at Byrom-street): Mr. Lister, pastor of the Baptist Church in Lime-street, then commended them to GOD in prayer, and Dr. Steadman, of Bradford, preached from Philippians i. 12. Mr. Daniel Jones, minister of the chapel, concluded the solemn service by prayer.

The church has given Mr. M. Fisher an unanimous call to the pastoral office over them, which call he has accepted.

SOHAM, CAMBRIDGESHIRE.

On Wednesday, October 19. Mr. J. C. Ward was ordained to the pastoral office over the Baptist Church, Soham, Cambridgeshire. Rev. R. Compton, of Isleham, commenced the service by reading and prayer; Rev. J. Reynolds, of Isleham, delivered the introductory discourse, and asked the usual questions; Rev. G. Norman, the late pastor, stated the leadings of Providence, and offered the ordination prayer; Rev. S. Thodey, of Cambridge, delivered a most serious and affectionate charge from 2 Cor. ii. 14, 15, 16; and Rev. R. Rool, of Soham, concluded in prayer. In the afternoon, Rev. J. Shephard, of Burwell, commenced by reading and prayer; Rev. S. Green, of Bluntisham, preached to the people from 1 Thess. v. 12, 13, and concluded in prayer; Rev. W. Langridge, of Cheshunt College, gave out the hymns in the morning, and Rev. W. Dallison, of Soham, in the afternoon.

OXFORD.

On Thursday, Nov. 24th, the Rev. Wm. Copley, late of Watford, Herts, was publicly recognized as pastor over the church in Oxford, late under the pastoral care of the Rev. James Hinton, A.M.

The services of the day were commenced by the Rev. J. Tyso, of Wallingford, with prayer and reading the Scriptures: Rev. T. Morgan, of Birmingham, delivered the introductory discourse, and received the statements of the church, and its newly elected pastor. The general prayer was offered by Rev. T. Helmore, of Stratford, and the Rev. William Steadman, D.D. addressed the minister from Luke xii. 42, and concluded with prayer.

In the evening, the Rev. T. Coles, of Bourton, preached to the people from Phil. ii, 29; Rev. T. Price, of Coate, commenced; and Rev. James Hinton, of St. Clements, Oxford, concluded.

THRAPSTON.

On Wednesday, 30th Nov. the settlement of Samuel Green, jun. over the Baptist Church, Thrapston, Northamptonshire, was publicly recognized. Brother Hall, of Kettering, read a portion of Scripture, and prayed; and Brother Heming, of Kimbolton, stated the reasons for dissent with especial application to the engagements then conducting. Mr. Reynold Hogg, formerly pastor of the church at Thrapston, offered the ordination prayer, and Samuel Green, sen. delivered an affectionate and impressive charge to his son from Acts xx. 19. Brother Gray then addressed the church from Psalm cxviii. 25. In the evening, a sermon was preached by Brother Simmons, of Olney, from Numbers xxiv. 17. The devotional exercises were conducted by Brethren Pickering, (Independent) of Brigstock, Manning of Spaldwick, and Simson of Bythorn. May the connection thus formed be increasingly beneficial while time shall last, and be perfected in the regions of blessedness above!

YEOVIL, SOMERSET.

On Wednesday, October 26, Mr. J. M. Chapman, late of Bristol Academy, was ordained pastor of the Baptist Church meeting in South Street, Yeovil. In the morning, at eleven, Mr. Crook, of Crewkerne, read the Scriptures and prayed; Mr. Murch, of Frome, delivered the introductory discourse; Mr. Horsey, of Wellington, asked the usual questions, and received the confession of faith; Mr. Toms, of Chard, offered the ordination prayer; Mr. Saunders, of Frome, Mr. Chapman's pastor, delivered an impressive charge from 1 Timothy iv. 6. "A good minister of Jesus Christ," and Mr. Jukes, (Independent) concluded by prayer.

In the evening, at six, Mr. Caston, of Sherborne, read the Scriptures and prayed; Mr. Winter, of Bristol, preached to the church from 2 Cor. chap. xiii. verse 11, "Be perfect, be of good comfort, &c." and Mr. Edwards, of London, concluded by prayer. The other parts of the Service were conducted by Mr. Aveline, of Barnstaple, and Mr. Price, of Montacute.

The congregations were very large, and the Independent Chapel was very kindly lent for their accommodation.

The Rev. Robert Hall, M. A. of Leicester, has accepted the unanimous invitation of the Church meeting in Broadmead, Bristol, to succeed their late beloved and revered pastor Dr. Ryland.

WATTISHAM, SUFFOLK.

On Tuesday, August 2d, 1825, a neat and commodious chapel in the Particular Baptist Denomination, at Wattisham, Suffolk, was opened for divine worship. Mr. Elvin, of Bury St. Edmund's, preached in the morning from Isaiah xxxv. 10. Mr. Stevens, of London, in the afternoon, from Acts v. 42; and again in the evening, from Phil. i. 6. The congregation was numerous, and the Lord's presence was evidently much enjoyed. The chapel is a well-built brick building, and will hold about 500 people. The old place of worship (being at first only cottages), having been used by that church and congregation 62 years, was found to be too much decayed to be repaired, so that urgent necessity obliged the church and congregation to build the present one, which is legally put in trust for the use of that cause. The attendance is numerous, and the prospect encouraging.

REV. J. HARTNELL'S ORPHANS.

Additional Subscriptions:

W. B. Gurney, Esq. 3 3 0

A widow's mite, Watford..... 1 0 0

MY DEAR SIR,

I have this day been informed by R. D. Alexander, Esq. of Ipswich, who has kindly acted as Treasurer to the fund raised for the orphans of the late Mr. Hartnell, that the Trustees conceive the sum which has been raised sufficient for the purpose. Five hundred pounds have been invested for their benefit, and a little balance remains on hand for present expenses. The children are educating with a view to support themselves in future life by their own exertions.

I am, &c.

Dec. 12. 1825. J. D.

STEPNEY ACADEMICAL INSTITUTION.

The Annual Meeting of the subscribers to the Stepney Academical Institution, will be held (Providence permitting) on *Friday* evening, Jan. 27. at the King's Head, Poultry, at half past five o'clock. The chair to be taken at *six o'clock preciseiy*,

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HALF YEARLY DISTRIBUTION OF PROFITS.

Sums voted to the Widows of Baptist Ministers from the profits of this work, Dec. 16. 1825.

S. I. 5*l*.—A. P. 5*l*.—M. B. 5*l*.—R. 5*l*.—M. M. 5*l*.—E. J. 5*l*.—E. B. 5*l*.—E. C. 5*l*.—H. N. 5*l*.—M. C. 5*l*.—J. F. 4*l*.—A. E. 4*l*.—M. H. 4*l*.—M. S. 5*l*.—A. H. 5*l*.—M. E. 4*l*.—E. A. 5*l*.—J. 5*l*.—A. M. 5*l*.—S. 5*l*.—S. D. 5*l*.—M. A. 5*l*.—A. A. 5*l*.—Total 111*l*.

MONTHLY REGISTER.

PRELIMINARY OBSERVATIONS.

We live in a period of unexampled interest. A grand and simultaneous movement has affected the whole body of society, and promises delightful results, which, we trust, will ere long be realised. The desire for an improved state of things, in every point of view, is as general as it is active; it pervades all ranks of the community: it must issue in consequences of the highest moment. Wisely to observe, and duly to take advantage of such circumstances, are duties incumbent on every Christian.

Whether we contemplate the political occurrences of the last thirty years, or the individual and combined efforts of Christian zeal, or the extraordinary impulse that has been given to the bulk of our population, and has led them with such eagerness to engage in the pursuit of general knowledge and science, we feel ourselves irresistibly led to the conclusion that a great mental and moral revolution is about to take place, that will elevate our species more than ever, and bring great glory to Him who "worketh all in all." Of the precise manner in which it will be brought about, we presume not to say any thing, but of its effects we have no doubt. We anticipate an immense enlargement of the intellectual prospects of man, and a most salutary influence on social happiness and order: we even hope to see the day, when knowledge being sanctified by religion, and religion aided by science, the cultivation of the mind and of the heart will be simultaneous, and genuine piety will keep pace with the progress of civilization and refinement.

It becomes us, therefore, to observe in passing events the directing hand and controuling wisdom of the Most High. A threat is denounced against those who "observe not the works of the Lord, nor consider the operation of his hands." On the contrary, it is said that "whoso is wise, and will observe these things, even he shall understand the loving kindness of the Lord."

Influenced by these considerations, we have resolved to devote a small portion of our Magazine to a brief notice of the general history of our age, and of our own country in particular, with a special view to those occurrences which are connected with philanthropy and Christianity, and to the bearing of the whole upon the interests of that kingdom which "cannot be moved." We do not profess to be expert in politics, or adepts in the science of government; but we hope to be instrumental in inducing our readers to regard, with devotional feelings, the history of the age, and to recognize, in the times that are passing over us, the providential administration of that great Being who is "wonderful in counsel, and excellent in working."

To those who may be disposed to inquire into our political sentiments, we should say, that it would be utterly abhorrent from our feelings to make this work the vehicle of the effusions of party-spirit, or to identify it with any system of worldly policy. If ever we venture to express our approval or dissent from any measures, such approbation or disapprobation will be solely affected by the tendency of those measures to promote or impede the general good, from whatever party they may emanate; while, for the most part, we should rather wish to be regarded as *observers* than as *judges*. This pledge only are we desirous to give, that as the firm friends of civil and religious liberty, our pages will not be stained with any attempt to palliate oppression, or restrain the activities of generous spirits. We shall not forget that we are *Protestant Dissenters* and *Englishmen*.

Such are the principles on which we intend to act in this department of our work. The *plan*, we are inclined to hope, will be generally approved: in the execution of it, we shall willingly receive the assistance of our friends.

IRISH CHRONICLE,

THERE is no benevolent undertaking, in which human endeavours are employed, to which the inspired counsel is not applicable — "*Be not weary in well doing; for, in due season, ye shall reap if ye faint not.*" Even in those countries where science and religion have most successfully extended their benignant influence, if impediments were permitted to discourage exertion, objects of the greatest importance would soon be totally abandoned. *The Baptist Irish Society* has certainly not had more than a common proportion of difficulties to encounter in carrying forward its benevolent operations. On some occasions, indeed, obstacles sufficiently formidable to induce the inquiry, "who shall roll us away the stone?" have occurred; but, even in these instances, *on looking*, it was soon perceived "that the stone was rolled away, for it was very great." It is very gratifying, also, to observe that the interest originally taken in the transactions of this society has not been suffered to decline: but, on the contrary, it has rather "grown with its growth, and strengthened with its strength;" and it is sincerely hoped, that every friend of Ireland will continue at his post, earnestly soliciting the outpouring of the Holy Spirit, "until the righteousness thereof go forth as brightness, and the salvation thereof, as a lamp that burneth."

To detail the circumstances which occasioned the unusually late appearance of the Annual Report of last year, would answer no valuable purpose; but the subscribers and friends of the Society are respectfully informed, that arrangements have been made to prevent such delay in future.

From the Rev. J. Wilson to the Secretaries.

Boyle, Nov. 14, 1825.

DEAR BRETHREN,

I HAVE just returned from Drumdaff, where I preached last evening, to, as usual, a numerous and very attentive congregation. We have there also a daily and an evening school, that are very useful; and I called this morning to a newly established school about three miles from the above, where I found 47 pupils, and which promises to be a large school, as it has the sanction of the priest of the parish. These are both in remote parts of the county of Leitrim; and it would amuse some of our English friends to see the "bog-trotting" we occasionally have in getting to such places.

I have not a word to say respecting the schools this month, for since my last they have been nearly deserted in consequence of the digging the potatoes, which is, however, nearly over. Last week I accompanied Mr. Briscoe to Ballina, after spending a few days with me in Boyle, where he preached twice to the gratification, and I hope, profit of our friends here. Mr. B. is greatly debilitated by his long indisposition, and I fear it has had some influence on his spirits; but I am not without hope, that the change of scene, and the exercise he will have to take, will be of considerable service to him. I shall be happy in having him as a *companion* and fellow-labourer, should it please Providence to give him sufficient health and strength to discharge the duties of the station. I introduced him to some esteemed friends in *Ballina*, and should he be able to continue, I shall hope to introduce him to some more in the *country*, when I go to assist him in collecting the subscriptions in February or March next.

I enclose the journals of the readers, some of which are, indeed, not so interesting as could be wished; but one reason is, the hurry of business with the country people, in connection of course with another, the want of the divine influence.

Yours sincerely,

J. WILSON.

Ladies' Pocket Book for 1826.

A benevolent lady in Ireland publishes annually a Pocket Book, entitled "A Christian Remembrancer," containing, besides much interesting matter, a text of Scripture for every day in the year. The profits of this excellent little publication are devoted to the service of Mission Societies in

general, and we recommend it to the notice of their friends. The one just published for 1826, (sold by Hatchard & Son) has an engraving of an "Assembly at Blind Philip's Cabin," the following explanation of which we have taken the liberty of extracting.

"The frontispiece of this book is designed to represent a scene which is not imaginary. The story of 'Poor Blind Philip' suggested the idea of the drawing, and the kindness of a friend to whom it was shewn, has supplied *authentic documents* relative to the poor peasants, who are in the habit of assembling weekly in the cabin in which 'Old Blind Philip' resides, to hear the Bible read.

"While there is reason to hope from general statements, that much good is following the steps of those humble labourers, who, in every part of this island, are endeavouring to gain the attention of the peasantry to the holy word, which can make them wise unto salvation, through faith that is in Christ, it is gratifying to know particular cases, where it seems to take effect; and, amidst the darkness which shades what is valuable in the national character of a people never yet placed in a situation favourable to its development, it is pleasing to fix the eye on any spot where the light appears to be gleaming.

"The scene which the drawing portrays is situated in the wilds of Connaught, and the individuals that compose the little group, have trudged many a weary step, barefooted, and some of them bare-headed, over bog and over hill, to meet 'the good gentleman,' who with matchless perseverence, never fails in his appointment, but seats himself in the midst, to read to them the book of God, and to converse simply with them on the subjects of vital importance to their present and future happiness: he lately wrote to a friend relative to his interesting congregation, as follows:—'The cabin we meet in is in a wretched state of dilapidation: the little drawing *(for truth must be told)* gives no idea of it: the roof has nearly fallen in, and is chiefly supported by two posts resting on the ground, and in an inclined position supporting some broken rafters. The house consists of two rooms; the kitchen part has a row of seats on either side, and two at the end (presented by a friend), besides those at the fire and in the little bedroom. About an equal number of Protestants and Roman Catholics attend, generally 40 in all.

"'When this meeting was first established, nothing could exceed the anxiety of the people of the house: a desire to hear was mixed with an apprehension of being exposed in the chapel, for having their house full of people on a Sunday, and for such a purpose; and this too often distracted their attention. Even when, to ease their fears, I desired the door next the road to be shut, there were always persons outside listening. Now they seem to have lost all this apprehension, and they are not afraid to say they account the week long, until we may meet again.

"'Whilst I mention some encouraging circumstances, I would not imply that every thing goes on smoothly; it may be safely said, however, that a spirit of inquiry exists among them, which is kept alive in a very good-tempered manner by the Protestants, who form part of the congregation; nor do some of the Roman Catholics receive every thing that I assert, but at times boldly advocate their own opinions: when their minds shall become in some degree enlightened, (and 'the entrance of thy word giveth light!'), and when they shall begin to use their reasoning faculties, I anticipate happy results.

"M. C. is the owner of the cabin in which we meet; he is about 70, is a Carmelite, and has been considered next to H. the strictest and most exemplary person in the parish. It was some time after I had been in the habit of visiting 'Blind Philip,' that I met with him, at his employment of breaking stones. Whether it was a desire to know the way of God more perfectly, or curiosity to hear what could have awakened such an interest in poor Philip's mind, or both, that led him to come and hear, I cannot say; but I learned that Philip was continually urging the whole family on the subject. C. at length came to the determination of remaining at home, and after some time, I was much struck with the impression which the word seemed to make upon his mind. I have seen him suddenly burst into tears, and exclaim at the darkness in which he had so long lain. He now began to stay at home every Saturday, which was the day I visited the cabin, and when I saw his anxiety, being unwilling he should make so great a sacrifice of his daily employment, I changed the day to Sunday; and since that, during the last two years, the encouragement is such, as to justify the hope, that some lasting impressions have been made.

"'Poor blind Philip!—the most gentle, and the most ignorant of human beings! How is he to be made acquainted with the evil of his heart, or apostacy from God, whose life has been so inoffensive? Or how is he to be instructed in divine things, who cannot comprehend if he be told of earthly things? It is not easy to give any adequate idea of the state of darkness and mental imbecility in which he lay when first I knew him. Being very deaf, as well as quite blind, the family little broke in upon the reverie of his thoughts, or disturbed the dust which thickly covered all the furniture of his mind—in one word, he knew nothing, nor seemed capable of comprehending an idea. Though

confident, at first, that I should be able to give him at least an acquaintance with the way of salvation, by patience and perseverance and plainness; yet I found, at length, after much labour, that not the smallest light had entered, nor the least impression had been made. I have told him the simplest truths in the simplest manner; and afterwards when I would ask him the way of salvation, he uttered the most extraordinary nousense. Sometimes the family requested me not to weary myself with him. Other times, his brother would tauntingly say to him, 'A pretty fellow you are to teach us, that can't learn yourself;' for he used sometimes to keep them half the night awake, speaking about what he heard. I used to make his brother, M. C. and his wife, repeat in *English* and *Irish* what I had said, that if possible he might understand it better in the words they might adopt; but all to no purpose. One day (after being in the practice of visiting them for a year) I repeatedly told him that in the Lord Jesus Christ alone was found salvation for sinners, and then begged of him to tell me how he hoped to be saved. He considered for a time, the perspiration pressed through every pore of his face, and he replied, in the most placid manner I ever witnessed, 'Don't you think, Sir, that if I was to spend a cold frosty night under a hawthorn bush, it would go a good ways towards it?' Thus diffidently did he withdraw the veil which covered the darkness that reigned within. At last I changed my plan—I read the Bible and explained it, without taking any further pains with him, leaving him merely to gather up whatever he could. However, I must add, I did not altogether neglect him. Finding the Romish part of my congregation so totally ignorant, I thought it absolutely necessary to begin the book of Genesis, and give them some acquaintance with the history of the world, of the children of Israel, the prophecies, &c. which I find attended with the best results: I have nearly finished Deuteronomy. How different is poor Philip now from what he was three years ago! As soon as he hears I am come, his usual reply is, *He is welcome*, and rising from his little stool, which is always placed before the fire, he feels his way into the middle of the room, and as soon as he finds me, he places his two hands on my knee, fixes himself opposite me, and quite brightens up. Before I began to read last Sunday, he asked me, if it was right to pray for the dead:—what a question from him! I told him not, and the reasons; and afterwards spoke of the love and sufferings of the Lord Jesus. He soon struck the same chord, and said 'When I think of all he suffered for us upon the cross, the drops fall from my eyes.' When we conclude prayer, and are separating, he always asks for my hand, and gives me his blessing, praying for health, the use of my senses, &c. and the Lord Jesus to wash my soul in his blood (and here he always gives my hand a squeeze), and at last to give me heaven: he then kisses my hand, and retires to his place beside the fire.

"'P. K. a poor man nearly blind: though knowing who he was before, yet it was during the hard summer of 1822 that I became more immediately acquainted with him. A person told me, that if something was not done for him, he would be found dead; that he was at that time in the utmost distress, and from his passive and modest spirit he would bear the extremity of want without complaining, or even begging for support. I went that evening to his cabin; it was situated in a valley out of view of the road. He has one daughter, at that time about 15 or 16, whose intellects are rather deficient—is a widower, and possesses not a blade of grass among the millions that cover this globe. The door was fastened, and the unusual noise of knocking at it, brought, instead of himself, the enquiry, who was there? It was some time before I got in. The evening was very chilly; but I found his hearth as cold as his store was empty. One single handful of meal, a woman had given his daughter, was all the food he had tasted for two days. I really was hardly able to say a word at the sight of so great patience in the midst of starvation!—To see his blue lips, and his pale face, with every muscle unbraced, and he exhibiting the most resigned submission, could not but impress me with wonder at the contrast of his circumstances and mine. As soon as work was provided for the poor, this poor fellow got some, and the overseer told me that his hammer broke more stones than any other in all his party, and yet that none seemed so feeble as he.

"'The next circumstance that brought him under my notice, was a petition of his to a benevolent lady, who sent me with money to provide lodgings and support, during an operation a surgeon was about to perform on him, cutting a cancer off his under lip. He was an instance of the greatest disinterestedness I ever met, under an opportunity so propitious to base minds. Before his lip was quite healed, he resolved to return home, and come in daily to the surgeon, in order to avoid putting the lady to expense; and whilst in town, he would only take one meal a day from the same motive!—A rare instance of self-denial! Such a man might with safety be shut up in the national treasury.

"'Not long after this, his little cabin fell! and he has been since a pensioner on a neighbour's charity, in whose house he sleeps.

"'When I began to hold the meetings at Philip's on Sunday, he came of his own ac-

cord, and has been unremitting in his attention. More than once I have drawn from him a simple and interesting confession of his faith in the Lord Jesus. His comprehension is clear, and his memory very good; and he seems to increase in attachment to the Holy Scriptures.

"'In C.'s house reside a labouring man and his wife and daughter: they are among my constant attendants. The woman can hardly speak a word of English, but nothing could exceed the apparent agony of her mind whenever Philip gave any of his wild answers. Sometimes she would speak to him herself in Irish, or shake her head and toss out her arms, as if it was all no use; and yet if I spoke to her myself, I could not get a word from her. If I do not appear to take notice of her, she listens with the utmost attention; but if my eye catches hers, she shuts her mouth and sometimes places her face on her knees.

"'There is a young woman, I should think above 30, whose history I will set forth as briefly as I can. She comes from some of the wild parts of the mountains. For two years she lived with the school-mistress of a neighbouring school: here she got so interested with the subject of the Gospel, which she heard so often from, and saw so exemplified in the mistress, that her friends at length thought of removing her from the situation. In order to allay the apprehension of her friends, she gave every farthing of her wages among them: nothing was expended on herself. But their enmity was not to be removed; and in the end they succeeded in effecting their object. Shortly after her return home, her mother died, and she came into a neighbouring town to look for a place. At this time she began to frequent meeting in the town, and seemed so gratified, that she refused to go to service in the country, lest she might lose the opportunity of hearing the Bible altogether. After waiting in vain for a place, she at last engaged in one not far from Philip's, *without wages*, that she might be able to sleep in town, so as to attend our morning and evening meetings. Thus far of her history I gathered from her, one morning that I was returning home after the meeting. She is now living with a woman in town, *without wages*, and comes occasionally to the meeting there. She has the care of a child; and sometimes I see her in the evenings about our sanctuary, if so be she may gather some of the crumbs. She is afraid to bring the child into the room, but stands on the stairs. On Sundays it is customary with masters to allow their servants to walk for a few hours, which affords her an opportunity of going to Philip's. I have sometimes seen her posting along, and passing me on the road in great haste, that she may hear the sacred truths of the Bible: this is her pleasure. She is remarkably clownish; it is impossible almost to speak a word to her, for she disappears in a moment.'

"Old P. and E. H. were between 90 and 100 years old before they became acquainted with the Gospel. He used to exclaim, 'O the eleventh hour!—'Yes,' he would say, 'at the eleventh hour I was called into the vineyard!' It is to be remarked, all their lives they were remarkably moral, and strictly honest, and in worldly circumstances independent; and they mutually agreed that they would set about, and work out their own salvation. Accordingly, they distributed largely to the poor; then performed the stations of Croagh Patrick, Lough Derg, Bal Theckran, and other places, until they considered that by performing these penances they had done a great deal more than was necessary for their own salvation, and the superabundance they would transfer to their nearest relations. In this belief and hope they continued until they were above 90, and they were both in one night brought to the knowledge of the saving faith of the Gospel. He died sitting in his chair, and she shortly after. She was grievously harassed and persecuted by her relations on her death-bed, and in her agony composed a *poem* in the Irish language, expressive of her trust in the Saviour's all-sufficient sacrifice, and of her determination to look to him alone as her Advocate and Great High Priest, to present her faultless before the throne of God. She comforts herself in her affliction by a consideration of our blessed Saviour having drank the very dregs of that bitter cup, which she was only to taste. The poem concludes with a prayer to 'the great Physician of the souls of men,' 'who paid her ransom and set her free,' that he would hide her in the hollow of his hand, and not linger, or delay his coming."*

The Secretaries acknowledge the receipt of a liberal present of clothing from the Rev. William Shenstone, for the use of the Alie Street School, and a winter shawl for the mistress.

The Eleventh Annual Report may be had of the Publishers of the Magazine, and at 20, Harpur Street.

Erratum in our last.

In the list of money received, *after* Mr. B. Nice, Colchester, *for* £20, *read* £21.

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* This last interesting account refers to Patrick and Elizabeth Hart, mentioned in the History of the *Hart* family, published by the Baptist Society in 1817, entitled, "An Authentic Narrative," &c. &c.

MISSIONARY HERALD;

CONTAINING

INTELLIGENCE, AT LARGE,

OF THE

Proceedings and Operations

OF THE

BAPTIST MISSIONARY SOCIETY;

AND

RECORDING THE PRINCIPAL TRANSACTIONS

OF

OTHER SIMILAR INSTITUTIONS.

BAPTIST MISSION.

SUBSCRIPTIONS and Donations, in aid of the Funds of this Society, will be thankfully received by the Treasurer or Secretary, at the Mission House, No. 6, Fen-court, Fenchurch-street.

HOME PROCEEDINGS.

OXFORDSHIRE.

THE Tenth Annual Meeting of "The Auxiliary Missionary Society for the district of the Oxfordshire Association and places adjacent," was held at Astwood, near Alcester, on Wednesday, Sept. 21st, 1825. On the preceding evening, the Rev. H. Page preached from Hosea xi. 4. Wednesday morning, eleven o'clock, the Rev. W. Gray read and prayed — the Rev. Eustace Carey preached from Revelation i. 5, 6. and concluded in prayer. In the evening, the Rev. T. Coles read and prayed — the Rev. W. Gray preached from Hebrews x. 12, 13.; and the Rev. James Hinton closed in prayer. The meeting for business was held at the Meeting House in the afternoon, when the Rev. T. Coles prayed, and Mr. C. Smith was called to the chair, who explained the object of the meeting; after which, the Report was read by the Secretary, and the resolutions moved and seconded by brethren Page, Carey, Coles, Davis, Howlett, Hinton, Taylor, Smith, Gray, and Miles, several of whom addressed the assembly on topics connected with Missions in general, and the Baptist Mission in particular. A deep and lively interest was evidently excited by all the services of the day, which were very numerously attended. A general feeling appeared to pervade the minds of all present, that the success with which it had pleased God to follow the efforts of the Baptist, and other Missionary Societies for the diffusion of divine truth, furnishes a powerful motive for devout acknowledgment and persevering exertion. The meeting expressed its sympathy with the Parent Society on the death of the justly revered Dr. Ryland, and other active and zealous friends of the Mission, and its desire to regard such events as a call for earnest prayer, that God would raise up and qualify others for active service, and grant larger measures of that influence which is indispensable to the success of Missionary labours. The Rev. W. Gray, in consequence of his removal to Northampton, resigned his office of Secretary to this Auxiliary, which office he had discharged with distinguished ability and zeal for the last ten years. The meeting expressed its sincere regret that his important services could not be enjoyed any longer, and its ardent wish, that his usefulness might be extended in that part of the vineyard to which those services would be transferred. The Rev. T. Coles was appointed Secretary in his stead.

T. C.

FOREIGN INTELLIGENCE.

HOWRAH.

In presenting such details as the following to the notice of our readers, we fulfil a painful part of our duty. How would it rejoice our hearts to announce that British humanity had at last interfered, to abolish the *Suttee* for ever! The communication we give was made by Mr. Statham of Howrah, to his brethren at Calcutta.

"About the middle of April 1824, I was informed by my Sircar, that a Suttee was about to take place, at a short distance from my dwelling. I immediately repaired to the spot, and found the corpse of the man lying on the ground beneath a large tree, at the entrance of the ghaut: this was on a Saturday morning. It had been brought there the preceding evening, and a messenger had been despatched to gain the necessary permission from the magistrate. On enquiry, I found that the deceased was a milkman, and possessed of no great property. There were two of his children, boys about 10 and 14 years of age, who both cried, and seemed much affected by the occurrence. I asked where the woman was? They said, at a house at the back of the Cotton-screw house. I wished to go to speak with her, but was refused by her relatives at that time; but later in the evening, I went again, accompanied by a gentleman, who speaks the Bengalee language fluently. We solicited the relatives to permit us to speak with the widow, which at length, by the persuasion of an intelligent Sircar, they granted; but insisted, that only one of us should go. As my friend could speak the language better than I could, he went; whilst I was obliged to stay at the entrance of the narrow gully that led to the house, to keep back the crowds that endeavoured to follow, prompted, no doubt, by curiosity to discover what effect his arguments would have upon the widow's resolution. Whilst this gentleman was gone, the two little boys came and embraced my knees, begging me to prevent their mother from burning. "What shall we do?" said they: "no father, no mother." But they were soon rudely dragged from me by an old man, who I found was their mother's uncle, and who threatened to beat them, if they repeated their cries. When the gentleman returned, he said, that the widow would not listen to his entreaties. He had offered to allow her for life a sufficient maintenance; but this she rejected, and begged him to gain the order for her to burn, as the greatest act of kindness he could do for her. I saw her afterwards, and nearly the same language was used. About ten o'clock at night, I walked to the tree, and found the two children sleeping on a mat, by the body of their father, and about ten or twelve of the family sitting round. On remonstrating with the old man (who pulled the children away from me,) respecting his unnatural conduct, in persuading his niece thus to destroy herself, he replied, that so far from that, she would not only gain happiness to herself, but for her husband and all her relatives; *and also that the whole family would be held in much greater esteem, by their having had a Suttee amongst them.* They were anxiously waiting for the return of the eldest son of the deceased, who had gone for the Perwannah. I believe he came back soon afterwards, as I saw him there, when I went about gunfire the next (Sunday) morning. I asked him, if he was not ashamed to be thus active in taking away the life of her, who had nourished him in his infancy. He replied, No, it was his glory; but that he and all his family should have *shame*, if his mother did not burn. I asked, if the order was come. He said, Yes, and that the Suttee would soon take place. I left a servant to bring intelligence, and went home. Soon after, I went again, accompanied by several gentlemen, and found the widow seated by the corpse, fanning away the flies with a branch of toolsee. A young woman was painting her feet, &c. with the red colour they use. She was the most interesting in appearance of any Bengalee woman I remember to have seen. She was very careful that flies did not settle on the corpse, the legs and feet of which she had covered with the cloth she wore, so that she was naked from the waist upwards. Her daughter, about 17, sat at her head, and fanned her. An old withered dame was engaged in encouraging her to persevere in her resolution. All at once she would jump up, and with a kind of frantic yell, shout Hurree bol! in which a few would join; and the little boys were forced to do it by their relatives. From the heat of the weather, the corpse now began to be very offensive; yet she never left her situation.—The whole of Sunday passed much in the same manner. We had chairs placed near the Suttee, and I observed a fearful expression of countenance, amidst all her assumed fortitude. No arguments were left untried to dissuade her. A double sum was offered for her support, but of no avail. Her relatives, one and all, endeavoured to prevent our efforts from proving of any avail. They were anxious to finish the work, being very hungry, as none of the family taste food, after the woman has said she will eat fire, until the murderous deed is accomplished. During the

whole day, they were watching for the arrival of the order. Crowds assembled around them, which made it excessively hot; and the stench proceeding from the corpse was dreadful indeed. It turned out, that the eldest son, in his haste, had brought away the order from the Sircar of the court, without the Magistrate having signed it: so that, when he presented it to the Daroga, he had refused to allow the ceremony to be performed, until the signature was obtained; and this being Sunday, of course they were obliged to wait till Monday, before it could be again presented at the court. O what disappointed features did they exhibit, when they found they must *fast* another day! The woman seemed to lose all her strength: she asked permission of the household Brahmin to lie down; this he refused, till she assured him she could sit up no longer, when he assented. She laid down on the right side of the corpse, embracing it with her right arm: in this situation I observed her at ten o'clock, when I passed by; and was afterwards informed by the natives, that she had done the same all night. It must indeed have been a dreadful situation; for I could not approach within ten yards of the corpse without a handkerchief to my nose. In this distressing situation she remained till one o'clock on Monday, when the servant I had left there, came running to say the order had arrived; and such was the haste they were in to finish the dreadful work, that although I ran as fast as I could, (about 300 yards,) yet they had hurried the poor woman to the water side. Crowds of natives were pouring in from all sides, laughing, hallooing, and asking, if the *tumasha* (fun) had begun. It reminded one of the rush that takes place in a village at home, when the news is spread, that a battle, or a bull-bait, is begun in such or such a meadow. The corpse was now brought down; and after washing it, they placed it upon the pile, which had been ready for two days. It was about four feet high, and consisted of large logs of wood, with layers of dry cocoa-nut leaves, and flax spread between, with ghee, &c. thrown over the whole—around it an immense quantity of wood, flax, dry leaves, &c. ready to cover the bodies. The corpse was then laid on the pile, and never shall I forget the awful spectacle it presented: when it was uncovered, it was of all colours, red, green, and blue: large blisters were raised upon it, and the features of the face were not discernible, as the head appeared a lump of corruption. The necessary ceremonies having been gone through,—the son having also been purified, in order to fit him for the unnatural office he had to perform, in setting fire to the pile,—the Brahmins led, or more properly speaking, dragged the poor creature round the pile seven times. They then lifted her up, and placed her between the arms of the putrid corpse, and with two bands of flax, which were hanging down on each side of the pile, they bound them together. O! it was the most disgusting scene, a terrible demonstration of that text which says, "Their habitations are habitations o cruelty." When thus tied, wood and combustibles were thrown upon them to a great height. Over all two green bamboos were thrown; the end of the one at the head of the pile was fastened to a stake, and the other end pressed down by men;—the other bamboo was held at both ends. The son now set fire to the pile. It was in an instant a pyramid of fire—and such a shriek proceeded from the poor creature thus murdered, (for I cannot find a softer term,) that I never heard before: it still vibrates in my ear. Then she cried, "Take me out!"—which the old Brahmin hearing, with a distorted countenance and violent motions called, Hurree bol!—The shout was dreadful. The screams ceased, the spectators departed, and I returned with feelings better conceived than expressed.

"During the four days which the poor widow passed in this dreadful state, she tasted nothing but a little water: and if I ever saw a countenance indicative of repentance for a rash act committed, it was the countenance of this woman; and I have from that time considered, that had she not been stimulated by Brahmins and friends, she would, during the interval between her rash vow and her burning, have certainly recanted. One old Sircar present said, "Why do you cover the bodies with wood? The right way is to make the pile, and set on fire, and then let the woman get into it." The answer was, "That may do for your up-country folks, but it will not do for Bengalee widows." By this I consider was meant, that unless they were thus secured, many would escape from the pile.

"I cannot conclude this paper without testifying, that several learned natives expressed their wishes, that this inhuman practice might be abolished; and when the dreadful act was committed, the most respectable amongst them, instead of running to the place, walked away.

"Another Suttee has taken place at the same ghaut since then, and the circumstances were exactly similar in all respects, except that the last widow *had an infant at her breast, and seven other children!*

J. STATHAM.

DELHI.

We conclude the extracts from Mr. Thompson's journal. Their

interesting nature will sufficiently apologize for their length.

"*Hurdwar, 6th of April*, 1824.

"At Sirdhana, being desirous of seeing the bungalow occupied by our dear departed brother Chamberlain, I called and found it occupied by an Italian priest, who is endeavouring to make the thick darkness worse, by exhibiting to the heathen the professing people of God *without the light of revelation*. Considering his obligations to the Lord Jesus, and his privileges as being placed in the midst of so large a body as five hundred persons professing Christianity, I could not but advert in our conversation, to his withholding the word of God from them. He, however, considers the scriptures *injurious food* which no wise parent would give to his child.

"In visiting the villages from Sirdhana, I was delighted with the anxiety of the people to hear. At *Muzuffer-nager* many books were distributed among the people, who flocked to me to hear them. At *Munglour* and *Debun*, crowds heard the word: one man, as though he had caught a peculiarity of the gospel, cried out, 'and all his *past* sins are done away.' 'Yes,' said I, 'and his mind is renewed, for the spirit of God entering it sanctifies him.' At another village in the Begum's territory two brahmuns were peculiarly anxious to know the contents and possess the word of God. The one before many of his village friends, and the other, in the face of opposing brahmuns, expressed his desire for the word of Jesus as containing the knowledge of salvation.

"Coming to Hurdwar, I hastened to the people as to those of my charge to whom I am peculiarly bound to preach the gospel. Many came around me, and we entered immediately upon the two distinguishing features of the gospel, the insufficiency of all human righteousness and the all-sufficiency of the Saviour. I find it never unseasonable to enter upon a plain declaration of the gospel. A sceptical brahmun first opposed in a subtle manner, not the truth of the gospel, so much as the universally received truth, that there is a heaven and a hell: but after acknowledging this, he saw the propriety of conceding that salvation is of divine grace, and of grace as exhibited in the way revealed in the gospel. A man who heard this discussion, said the next day, that he would remain in his village *believing and praying*, and come no more on pilgrimage, satisfied that God could save him *there*. I had before told him *what* we were to believe, and on the ground of *whose propitiatory death and merits* we were to pray.

"Admonishing a poor idolater engaged in his mummery, he very naturally enquired, 'What then shall I do, Sir?' The appeal went to my heart; but alas, I could scarcely in a few words effectually direct him. Do *thou*, O God, graciously deign to answer the enquiry! Not a few such appeals are almost every where made, and many from a sincere desire to know the way of salvation. Although the books of the Hindoos are studied by some with a view only to a maintenance, and are read by others for the idle, romantic, or lascivious tales they contain; I believe the *knowledge* of them is desired by a few as capable of bestowing salvation. Of this last class, I have met with numerous instances. I have no doubt this desire to obtain the *knowledge of salvation* forms the leading feature in the minds of many who either take books or attend daily to hear. Throughout the day, beside the crowd around me, there are groups here and there talking of what they have heard, and appearing to take great interest in the subjects discussed.

"Among the people from the west, I have had numerous applications for Punjabee books from brahmuns and other Hindoos who understood *no other* character. May we not hope that the sacred scriptures in the various languages of the country possessing the same advantages, will in like manner obtain an extensive reading? Hindoos from the country of Jumboo, five hundred miles distant, from Kangha, four hundred miles distant, from Shikarpore, a thousand miles distant, and from other countries north and west, and south, eagerly desire the books of Jesus, knowing them to be such. This is encouraging.

"Among others at the mela, I met with an interesting young Sikh who had met with Watts's Catechism and the Scripture Selection in Punjabee; and being asked what he had read therein, he replied, 'Of Christ, who had become incarnate.' Being asked for what purpose he had become incarnate, he said, 'To do away sin.' A brahmun from the banks of the Attock being about to read, took off his shoes; and on my asking the reason, I was told that it was a custom of the brahmuns. And indeed in some parts of these provinces brahmuns and viragees have thought I did not pay sufficient respect to the book I deemed the word of God, when I read it (as of course I always do) with my shoes on. A Sikh taking up one tract and then another, and finding both commence with God as the author of all things, exclaimed with apparent pleasure, 'Surely all things have had a *beginning*, and God, the Great God, is the Creator of all!' On questioning him, I found that certain freethinking viragees had gone about endeavouring to explode the idea of a God, of the creation of all things, and consequently, of all accountability.

"Seeing a poor idolatrous Hindoo torment himself by constantly standing, or at night

resting his arms on a swing, till his legs were swollen, I went down to the water to him, and reasoned affectionately with him, assuring him that his self-torment could neither procure the pardon of his sins nor be pleasing to God, and directing him to a better, a divinely ordained righteousness for acceptance with God. He heard me smilingly (being under a vow of silence) and by his looks seemed to acquiesce. The next day, looking for him, I found he was gone, having quitted his tormenting posture at night and departed, but whether from conviction of mind or pain of body, I do not know.

"The evidence in favor of the gospel arising from *prophecy* seems to strike many, and comes with a divine force to the mind. Neither Nanuk nor Mahomet were prophecied of, but our Saviour was long the subject of prophecy, and as such expected by the world. The Hindoos say that they have lost their Prophetical Writings, they having been sunk in the ocean; a mere fable. Christians possessing theirs, however, gives them a decided superiority. I have heard some brahmuns talk of the gospel as the 'religion prophesied of,' and they have said that on their examining and satisfying themselves from our prophetical writings, they would both embrace and propagate the way of salvation thus attested.

"A poor ignorant Hindoo said, that he would believe the gospel if our books would go of themselves to the blind and deaf, and impart to them the power of seeing and hearing that they might read for themselves. I told him, that if he took the trouble to read them, he would find that the author of the gospel had given sight to the blind and hearing to the deaf already. And a young viragee made, I think, a more appropriate reply by asking, 'Why does not Gunga-jee go to the pilgrims, instead of their coming to her?'

"The labors of each day being solemnly ended with prayer to the Lord Jesus Christ that his kingdom might come, was in some measure a new scene to the pilgrims; and as it constituted a solemn appeal to God for the purity of my motives and the success of the labors pursued, it much impressed the beholders.

"*Delhi, 27th April,* 1824.

"Since my last, I have baptized two young men of H. M.'s 14th Regiment of Foot, who had for some months given proof of their being pious, and expressed their desire to join the church. My pundit Ram-*churuna* again visits me, and attends worship once every day. His eldest son and some friends, lately made a fruitless attempt to take him away to his village, his paternal estate. The brahmun who accompanied me from Hurdwar, still continues, reading or hearing, and examining things himself. I intreat you to pray for him, that he may be converted to God.

"*Delhi,* 17*th July,* 1824.

"I have the pleasure to acquaint you that this day I baptized three persons; two Europeans, Mr. and Mrs. C. and *Sookha-misr,* a brahmun, on a profession of faith in Christ.

"*Sookha-misr* is the brahmun who accompanied me from Hurdwar. Having taken some tracts from me at Hurdwar the year before, he travelled with them to the north and west, to various places of pilgrimage. He read of the Lord Jesus Christ being the Saviour proposed by Europeans as from God, he read of idolatry being opposed to the spiritual worship of God, and he read in one of the little tracts ('The purport of the Gospel,' last sent up by our dear Mr. Ward,) that in following the Saviour he was required to 'forsake father, mother, wife, and children,' &c. and make a sacrifice of all he possessed in the world. These truths affected him variously during his travels for a whole year, and at last issued in a desire to become a *follower* of Jesus, and for this purpose he desired to see me in the following year at Hurdwar. This year he came among others. I recognized him, and asked what he had done with the tracts: he replied, that he still had them and wanted more. Said I, 'Why do you wander about? sit still and be instructed in the words of Jesus.' Having previously made up his mind, he observed very justly, that having thrown away his thread, cut off his tuft of hair, and wholly renounced Hindooism, what should hinder his being admitted to the privileges of a believer in Christ? After this he read the New Testament with much attention, numbering the books and chapters it contained, collecting the names of persons, places, mountains and rivers; and what is of more importance, making a selection of striking passages and narratives.

"His mind seems wholly purged of all regard to Hindooism, and he gives strong proofs of faith in Christ as the Saviour of the world, and in the blessed Spirit as the Sanctifier: but his unsettled disposition makes me fear that he will not stay here for any length of time.

MONGHYR.

THE following extract of a letter from Mr. Leslie affords pleasing evidence of a continued blessing resting upon the means of grace at that station:

Monghyr, May 27, 1825.

"Nothing particular has occurred at this station since I last wrote, excepting the baptism of two other persons, which took place on the 8th instant. One of them was

the wife of one of our members; a woman who was for years the plague, not merely of her husband, but of the whole neighbourhood. Her character was notorious for gossip, for scandal, and for sowing discord among her neighbours. But, we trust, she is now a different character. For the last eight or nine months, complaints against her have ceased; and so much has she been humbled, that she has gone and asked pardon for offences committed years before. She has now become a comfort to her husband; and has given him, as well as us, convincing proof that the Lord has touched her heart. The other is the adopted daughter of one of the persons who was baptized last January. She came here some time ago, and was brought to a sense of her state as a sinner, by the preaching of our native brethren. In her conduct she gives us great pleasure, She is constant in her attendance at every meeting; and it is not among the least gratifying of the circumstances connected with her, not only that she has learned to read Hindoostanee herself since she came to Monghyr, but that the appearance of her children, and the devout posture in which they place themselves during the time of prayer at public worship, and her diligence in sending them to school, all tend to shew how operative have been the effects of Christianity on her own mind. I had the pleasure of baptizing them in the same place where I baptized the others; and every thing was conducted with the greatest decorum. Thus kind has the Lord been to us in this dark quarter of the globe. He has been pleased to make the beginning of this year to us an eventful period. Our heart's desire and prayer to him is, that he would continue his mercies, and save the poor deluded people, with whom we are surrounded. At this moment I hear the sound of the music which is played at the offerings presented to the Ganges; and I can see, from the house in which I am now sitting, crowds of people pouring in their flowers, as presents to the insensible stream.

"With regard to the schools, although we keep up the same number (eleven) yet we are greatly troubled with the indolence and carelessness of the teachers. We cannot get them to attend to their duty; and are, at this time, about to adopt decided measures with them, either to discharge them, or make each of them always have a certain number of children in his school. We know the teachers can get children to attend. And we have little doubt that they will do so, rather than be deprived of their wages. However, it is some consolation to reflect that schools are not the principal means of the conversion of souls. The preaching of the cross is what God has appointed, and I, therefore, feel the less anxiety about the fate of schools. For my own part, I think that too great a cry is made about education in India, and I cannot help placing it alongside of what you have often heard in England, 'first civilize, and then preach.' No! I would say, let the preaching of the gospel be the grand object, and education will soon follow in its train. When people begin to feel the power of God (and this they can do without education, as the American Indians and the South Sea Islanders fully demonstrate) then will they see the benefit of education, and begin to seek it with diligence. Certainly it will be admitted by all, that the Apostles did not place so much dependance upon education, as we in this age are apt to do.

"The weather at this time is excessively hot. It is with the greatest difficulty I can write this letter, the perspiration runs so profusely off my hands. The thermometer stands now at 90 in the room where I am now sitting, and this although I have all the venetians shut to keep out the heat. My health is on the whole good, although I have been rather poorly this week.

JAMAICA.

OUR last Number mentioned, that several Moravian Missionaries had been removed from their useful labours on this island, into the world of spirits; some of whom had but just arrived at their post. Little did we then expect that tidings of a similar bereavement, in reference to our own Society, were just at hand. Such, however, is the painful fact. Mr. Phillips, of Anotta Bay, whose convalescence was announced in the same article, had been laid in the grave some weeks before it was prepared for the press, and only two days afterwards was followed thither by his amiable and affectionate partner! Of this very mournful dispensation, we extract the following particulars from letters just received. Mrs. Coultart writes as follows:

"*Kingston, October 14th*, 1826.

"Last evening, an express from Anotta Bay, brought the painful news of Mr. Phillips's death. He had suffered from re-

peated attacks of fever; but after visiting Kingston for change of air, some weeks ago, the accounts we received were very pleasing, informing us, that they were all in tolerable health, having benefited greatly by the visit. When the servant left yesterday morning, Mrs. Phillips and the babe were both in bed, ill of a fever: the former quite ignorant of her dearest friend's departure, having been removed to another house. Mr. Coultart is gone to the scene of affliction, intending to bring hither the bereaved, if able to bear the journey.

"Anotta Bay and Mount Charles, both of which could be supplied by one individual residing at the latter, because the most healthy, now call loudly for immediate attention. Yet, dear Sir, my heart almost misgives me, while making this earnest request, when I think of the numbers already fallen. At present the ravages making by death are alarming. In each house, on our right and left, is one sick; and almost opposite, a good man, member of the church, supposed to be past recovery."

Extract of a Letter from Mr. Wm. Knibb, to a friend in Bristol, dated October 16th.

"Thus far had I written, my dear friend, when circumstances of a truly distressing nature have engaged all our attention, and have shed a deep gloom over our prospects as a Mission. You may have heard that it is woefully sickly here at the present time, and it has pleased the Divine Being to weaken our strength, and to translate to the realms of bliss our dear brother Phillips, who had just formed an interesting Mission at Anotta Bay. The scene was truly distressing, and so rapid was the deadly fever, that time was not given to send for medical aid, ere he was a lifeless corpse. Mrs. Phillips was at the same time deranged with fever, and but small hopes are entertained of her recovery, if she be yet alive, and the dear little infant also lies on the verge of eternity. This afflicting and mysterious dispensation of Providence has bereaved us of a valuable Missionary. Oh! that God may be pleased to sanctify it, and raise up others to fill the places of those who are called to their final rest. He fell asleep in Jesus on the 11th October, at one in the morning. Brother Coultart went over as soon as we were informed of the event, but he was too late to attend the funeral. He was interred the same day without any kind friend to bedew his lonely grave, or to say a word over it. A hole, dug in the sandy beach, contains his earthly remains; but Jesus can watch over it even there, and raise it at the resurrection of the just.—Yesterday, the 15th, I preached at Mr. Tinson's chapel, and he improved the event in the afternoon, at Mr. Coultart's, from Rev. xxi. 4—10. to about 2,500 persons. It was an affecting period. O! that it may appear to have been useful to the souls of the poor benighted negroes."

"P. S. Since I finished, Mr. Coultart has just written to say, that Mrs. Phillips died two days after her husband, and the child is at the point of death. O! it is afflictive: the day before they were taken ill, Mrs. P. said to Mr. P. that she hoped they might die together. This God in mercy answered."

In a Letter to the Secretary, after stating the particulars of this distressing event, Mr. K. adds,

"Truly, we have need to work while it is day, for the night of death seems always at hand. I do hope that God will put it in the heart of some to venture their all for Christ. It is a glorious work; really I bless God for bringing me here, though I feel that I may be on the verge of eternity. There are many stations here which cry earnestly for help, where the people are daily perishing for the lack of the knowledge of Jesus. Mount Charles is as healthy as England, and a Missionary there might be extensively useful. I have been there several times, and would go much oftener, did my strength permit. It is a station, which of all others, I would choose; a school might be established, and much good done, under the divine blessing, to the guilty population around."

We trust the spirit that animates this brief extract will be felt at home as well as at the post of danger. Men who go to Jamaica with secular objects in view, are hurried off the stage with even greater rapidity than Missionaries are—but others immediately press forward to occupy the places they leave vacant. Shall it be otherwise in the case of Christian Missions?

Contributions received by the Treasurer of the Baptist Missionary Society, from November 20, to December 20, 1825, inclusive—not including Individual Subscriptions.

FOR THE MISSION.

	£.	s.	d.
Essex, Auxiliary Society, Langham, Subscriptions, &c.	16	5	8
Chatham, Juvenile Society, by Captain Pudner	19	0	0
Plymouth, How's-lane Auxiliary Society, by William Prance, Esq.	17	11	9
Towcester, Subscription and Collection, by Rev. I. Barker	4	9	0
Isleham, Half Collection of the Associated Ministers of the Isle of Ely, by Rev. J. Reynolds	3	3	0
Huntingdonshire Society in aid of Missions, by Mr. W. Foster, Treasurer,	59	9	0
Kislingbury, Collection, by Rev. William Gray	9	2	8
Worstead, Collection, by Rev. Richard Clark	13	10	6
Aberdeen, Auxiliary Society, by Mr. W. Thomson	14	12	0
Ross, Subscriptions, &c., by Mr. Lewis	13	0	0
West York, Assistant Society, by Michael Thackeray, Esq.:			
Leeds, (including Translations and Female Education) 53 11 8			
Howarth, 2d Church (additional) 1 0 0			
Long Preston 8 0 0			
Barnoldswick 4 9 2½			
	67	0	10½
Oxfordshire Auxiliary Society, by Mr. S. Huckvale, jun.:			
Abingdon ..... 68 10 7½ Chipping Norton 32 11 2			
Alcester ..... 26 12 6 Cirencester 13 2 10½			
Astwood ..... 25 9 0 Coate 17 0 0			
Banbury ..... 2 1 0 Ensham 4 6 0			
Blockley ..... 11 17 4 Fairford 5 0 0			
Bicester ..... 0 10 6 Faringdon 1 0 0			
Bloxham ..... 1 1 0 Hook Norton 4 4 0			
Bourton ..... 17 15 10½ Naunton 5 2 1½			
Burford ..... 4 2 7½ Oxford 44 15 0			
Campden 1 0 0	286	2	1½
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Saffron Walden 23 5 2½			
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	36	11	2½
Mrs. Hall, *Cheltenham*, by Rev. T. S. Crisp ..... Donation	10	0	0
Cornwall, Auxiliary Society, by Rev. E. Clarke, viz.:			
Falmouth, Branch 39 8 3			
Helston, do. 22 13 7			
Penzance, do. 40 15 7			
Redruth, do. 46 9 10			
Truro, do. 49 4 1			
	198	11	4

TO CORRESPONDENTS.

Parcels of Books, Magazines, &c. for the Mission, have been thankfully received from the Rev. J. H. Hinton, of Reading, Mrs. David, of Fenchurch-street, and a Friend at Watford.

Taylor, Green, and Littlewood, Printers, 15, Old Bailey.